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ABSTRACT

The central purpose of this manual is to bring the maintenance of cultural diversity into actual practice in the elementary school bilingual classroom. Techniques for implementing multicultural social studies curricula are presented through a series of modules for 15 workshops. These modules have been developed for teacher trainers. The techniques, conceptual tools, options, and suggested practices presented may be adapted to the needs of individual school systems for implementing curricula in English and/or Spanish. Workshop topics include: culture, race socialization, cultural differences, migration, bicultural students, parents as resources, the bilingual teacher as culture broker, language, learning style, the cross cultural comparative approach, the classroom as a learning environment, the arts, inquiry, and the learning and assessment system. Examples in this manual are taken from Hispanic cultures of the Caribbean, Latin America and the United States. The principles of the approach, however, are applicable to teaching students from any cultural background. (Author/GC)

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Institute for Urban and Minority Education
Teachers College, Columbia University

in cooperation with

Bilingual Education Applied Research Unit
Hunter College, City University of New York

MODULES FOR TEACHER TRAINERS:
IMPLEMENTING MULTICULTURAL SOCIAL STUDIES
IN ELEMENTARY SCHOOLS

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MANUAL FOR TEACHER TRAINERS

Implementing Multicultural Social Studies in Bilingual Elementary School Classrooms

I. INTRODUCTION

Why another Manual?

The central purpose of this Manual is to take the maintenance of cultural diversity out of the realm of rhetoric and bring it into actual practice in the classroom. There is a good deal of multicultural curricula on paper, but the techniques for implementing such curricula are sadly lacking. It is the purpose of this Manual for Teacher Trainers to meet that need with workshop modules to guide teachers to effective implementation of living ethnic heritage curricula in their classroom, that is, to suggest ways of learning, communication and social organization of the classroom which are appropriate to the content of the curricula and the cultural diversity of the students.

These modules have been developed for teacher trainers as resources and suggestions for structuring a series of 15 workshops for implementing multicultural social studies in elementary school bilingual classrooms with such topics as, "The Bilingual Teacher as a Culture Broker," "The Classroom as a Learning Environment," "Participating in Culture through Expressive Arts," "Involving Parents as Resources," "Integrating Language Arts and Social Studies," and "The Cross-Cultural Comparative Approach."

Since the teachers who will attend these workshops will be working with students from a variety of different cultures and will teach within school systems that have different requirements, this is not a curriculum for multicultural social studies. Instead, these modules provide resources in the form of techniques, conceptual tools, options and suggested practices to be adapted to each group's needs in implementing a cross-cultural social studies curriculum in English and/or Spanish.

While the principles of this approach are applicable to teaching students with any cultural background, the examples are taken from Hispanic cultures of the Caribbean, Latin America and the United States.

What will teachers get from this manual?

The modules were developed to provide tools for the teacher trainer to conduct interactive workshops with teachers, leading toward the following Objectives for Teachers:

- . teachers will learn conceptual and attitudinal frameworks and skills to enable them to acquire knowledge about their students' cultural backgrounds,
- . teachers will apply their knowledge of the students' cultural expectations concerning interactions and communication to organizing classroom learning activities and the physical learning environment of the classroom to meet and gradually to expand students' repertoires of behavior and learning styles,
- . teachers will acquire basic anthropological concepts of

- culture and society that clarify the socio-cultural influences in bilingual multicultural classrooms and learn methods to convey these concepts to their students in the context of cultural pluralism,
- . teachers will learn alternative teaching strategies for social studies appropriate to students' diverse multicultural backgrounds such as starting with the student's culture and building upon it; use of social values clarification to clarify and cope with conflicts in cultural values; developing social studies as a core curriculum and using inquiry-discovery approaches.

The workshops include a conceptual and attitudinal framework, teaching strategies and criteria for selection and adaptation of relevant curricula materials. The teaching strategies suggested provide options for meeting the diverse learning styles of a multicultural classroom by effectively structuring a classroom learning environment and organizing class presentations to match and gradually expand the learning styles of a culturally diverse student body.

A. Conceptual Framework

Recognizing that the teacher's perspective and attitudes are crucial, the modules provide a conceptual framework for teaching cross cultural social studies to students in multicultural classrooms. Teachers learn to interpret the social concepts of culture, race and ethnicity. Culture is viewed as a means of meeting the universal needs of humanity

through diverse social and physical adaptations to and alterations of various environments. In order to examine the similarities across cultures and differences between cultures, the cross cultural comparative approach is learned as a conceptual tool. The processes of how culture is learned and how cultures change are explored. Relationships between culture, social structure and social organization are also examined.

B. Attitudinal Framework

Cultural adaptations are examined in the context of the culture as a whole to see how an "exotic" custom can make sense in relation to a particular societal setting and need. This provides a basis for teachers to recognize the validity and value of cultural diversity. A teacher's attitude of acceptance of their students' cultures can rest on such a basis. The teacher's acceptance and valuing of linguistic and cultural diversity are positive attitudes that can be conveyed by teaching in the students' language and structuring the classroom learning environment socially and physically to reflect the students' cultural expectations.

C. Teaching Strategies

The goal of the modules is for teachers to be able to put into practice their conceptual and attitudinal perspectives. Suggested teaching strategies are described and model lesson plans are included with the aim of classroom implementation. The strategies suggested include:

- 1) starting from the perspective of the student's culture and building upon it;

- 2) involving parents and the community as resources;
- 3) incorporating social values clarification;
- 4) utilizing problem solving and inquiry-discovery approaches;
- 5) utilizing bilingual cross-cultural social studies as a core curriculum;
- 6) integrating language arts with social studies;
- 7) utilizing the method of cross-cultural comparison;
- 8) participating in culture through expressive arts;
- 9) structuring the classroom as a learning environment through physical organization and social organization.

II. POSSIBLE USES OF THIS MANUAL

The first 5 modules were designed to develop the concepts of culture. The first workshop introduces the basic ideas, and each of the four subsequent modules provide additional information that enables teachers to understand the full complexity of the concepts and their relationships.

The remaining 10 modules can be sequenced according to the interests of teacher trainers and the decision of the teacher trainer.

The modules were designed to relate to and build upon one another. Therefore, when prerequisite skills are necessary for the learning of a particular module, the module in which those skills, vocabulary or concepts were first introduced is indicated by a cross-reference to the title of that module.

Sequence of Workshop Modules

1. The Concept of Culture in the Context of Society
2. Culture and Race
3. Learning Culture: Socialization
4. Cultural Diversity: Individual Differences
5. Cultural Diversity: Migration and Ethnicity
6. Bicultural Students
7. Involving Parents as Resources
8. The Bilingual Teacher as a Culture Broker
9. Learning Styles
10. Integrating Language Arts and Social Studies
11. The Cross Cultural Comparative Approach
12. Inquiry-Discovery and Problem Solving Methods in Social Studies
13. The Classroom as a Learning Environment
14. Participation in Culture through Expressive Arts
15. Objectives-Based Learning and Assessment System

Format of Modules

The modules are resources for each teacher trainer to use and adapt in developing workshops for teachers in bilingual classrooms implementing cross cultural social studies.

Each module consists of an overview of a topic, with specific suggested readings which enable the teacher trainer to develop the concepts and relationships introduced in the text. In an introductory section, an objective for the participating teachers is provided, the key terms are defined and key concepts

are summarized for each module topic. The teaching strategies to be covered in the module are identified and any prerequisite modules are listed. Suggested questions to encourage teacher participation are included in the text. Many of these questions are followed by appropriate answers that need to be elicited during the discussions. These notes to the teacher trainer appear in a smaller type face. Supplementary resource material in the form of classroom applications, such as lesson plans, are included.

The format of the modules is as follows:

- . Title of Topic
- . Objectives for Participating Teachers
- . Definitions of Key Terms
- . Summary of Key Concepts
- . Teaching Strategies in the Module
- . Prerequisite Modules, if any
- . Text covering scope of workshop module with suggested questions
- . Recommended and Suggested Readings
- . Lesson Plans, Objectives and other suggested activities.

III. EXAMPLES OF TEACHING STRATEGIES IN THE MODULES

To teach effectively, teachers need to understand that Hispanic students from the Caribbean, Latin America and the United States bring to the classroom ways of cognitively structuring the world, patterns of interaction, definitions of learning goals and learning styles that may vary according

to cultural backgrounds. The modules on "Cultural Diversity: Migration and Ethnicity" and "Learning Styles" cover these areas.

The study of ethnic heritage integrated into the required social studies curriculum affords an excellent vehicle to demonstrate the beneficial results of using different teaching styles. Ethnic heritage is then not only a subject to be studied but becomes a living way of communicating and relating, feeling and thinking. A carefully structured curriculum, particularly in the context of a bilingual program, provides the opportunity for students to contribute and perform positively with a familiar style of interaction and language.

The modules relevant to these concerns are "Learning Styles" and those dealing with social studies as a core curriculum, "Integrating Social Studies and Language Arts" and "Participating in Culture through Expressive Arts," as well as "The Classroom as a Learning Environment."

In many multiethnic classrooms the students' dominant language is Spanish. The experience of school is more positive if these students continue to learn cognitive skills and subject content in such areas as social studies in their dominant language while acquiring the second language. Therefore, the Hunter College-Bilingual Education Applied Research Unit's Bilingual Cross Cultural Social Studies Objectives and sample lesson plans which are suggested in this Manual have been developed in English and Spanish.

A recognition of the value every culture has to its members in the formation of one's sense of identity as a person

and as a member of the primary social institution, the family group, is a vital objective for teachers to learn and apply. The module dealing with this issue is "Learning Culture: Socialization."

One of the aspects of culture which is crucial in the development of a positive self-concept by the student is the respect accorded by the school to the language and culture of the students and their parents, in this case Spanish, while students are learning English as a second language. In addition to the module on "Integrating Language Arts and Social Studies," another module specifically deals with strategies for "Involving Parents as Resources."

Multicultural social studies provide a forum for the recognition of the culture and language of the home in school, particularly at the grade levels involved in the proposed project when students' life centers around the home. Within an atmosphere of acceptance of the cultural diversity of the classroom, students are able to acquire a greater knowledge of their home culture, and, as important, parents are able to contribute to the child's schooling at home and learning at school. "The Bilingual Teacher as a Culture Broker" examines teacher strategies to facilitate cooperation between the home and school as does "Involving Parents as Resources."

In order to be able to achieve the goals of intercultural understanding and student pride in his or her ethnic heritage, positive teacher attitudes toward minority students of diverse cultures should be encouraged. The role of atti-

tudes held by students (or teachers) towards a cultural group becomes crucial in influencing attitudes towards second language acquisition. In schools that provide an understanding environment that recognizes and respects the culture and languages of the students, students will be more likely to learn not only the second language but the many other areas school has to offer.

For children to be affectively ready to learn from their teacher, it is important for the teacher to be able to provide a learning environment in which the child feels comfortable initially in order to maximize his present cognitive and interactive style for initial success in school. After children feel familiar and comfortable, then alternative modes can be gradually introduced.

To do this, teachers require greater knowledge of the concept of culture and communication and learning styles as they specifically relate to student attitudes, roles and performance. The following modules deal with these issues: "The Concept of Culture in the Context of Society," "Learning Culture: Socialization," "Bicultural Students," "Learning Styles," and "Integrating Language Arts and Social Studies."

Students' communication styles, human-relational styles and preferred incentive-motivational modes can, if understood, be met by the teacher with appropriate teaching styles or, if misunderstood, by counterproductive teaching styles which only confuse students whose expectations are discordant with such communication patterns, relationships to adults and learning.

In addition to meeting students where they are, learning situations can be provided so that students gradually acquire alternative ways of learning. Just as learning to read is a new way of extending the child's capacities in perceiving, organizing and interacting with the world around him, so are alternative ways of learning to listen and speak effectively in groups, learning to work independently as well as in a group situation, learning to cooperate as well as compete, and learning specific cognitive skills such as sequencing, inferring and generalization. The modules which provide the basis for these teaching strategies include "The Classroom as a Learning Environment," "Inquiry-Discovery and Problem-Solving Methods in Social Studies" and "The Cross Cultural Comparative Approach."

As different styles of language are appropriate in contrasting formal and informal social interactions, so are different styles of interaction each appropriate for different situations. All children are capable of cognitive flexibility given the opportunity to learn various ways of perception, social interaction and communication. Students in multicultural classrooms have resources which can be discovered and shared to make multicultural social studies an enriching learning process.

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MODULES FOR TEACHER TRAINERS

THE CONCEPT OF CULTURE
IN THE CONTEXT OF SOCIETY

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THE CONCEPT OF CULTURE IN THE CONTEXT OF SOCIETY

OBJECTIVE

Given participation in the workshop, learners will be able to explain how the concept of culture may be useful in understanding teacher - learner interactions in school.

KEY TERMS

- . Concepts of culture: statements made by anthropologists or other social scientists about the way of life of a particular group of people, useful in understanding a group's shared behavioral expectations, their values and world view. Concepts of culture are used by social scientists to predict and interpret value systems and patterns of behavior. Some of these concepts are defined below.
- . Culture: the way of life of a people; their learned, shared understandings, expectations, values, patterns of behavior; defined by Tylor as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."
- . Cultural system: a complex whole formed by a group of people interacting within an environment to which they adapt and which they may alter; a cultural tradition consisting of interrelated institutions which make use of material culture to facilitate characteristic activities.
- . Society: an organized, interdependent group of people which forms a relatively independent political unit.
- . Status: a socially defined position within a society which involves rights, privileges and obligations that are either inherited (ascribed) or achieved.
- . Social structure: socially defined status relationships between groups and/or individuals by which an orderly social life is maintained. These systematic social arrangements can be based on principles of kinship, sex, inherited rank, wealth, social class or religion.

- . Social system: Interlocking social relations between groups of people interacting within a society in terms of shared behavioral and attitudinal expectations.
- . Value: part of a value system; relative ranking of worth or desirability of alternatives, considered when allocating time, effort, money, or choosing a course of behavior or evaluating (approving or disapproving) the behavior of others.
- . Institution: an established law, custom, practice, system; an organization having a social, educational or religious purpose.

KEY CONCEPTS

- . All human groups have a culture.
- . Culture is not instinctual, but learned and shared behavior and values.
- . The different ways people meet biological needs and life stages can be explained by their culture.
- . Culture includes language, beliefs and values, as well as the way people dress and eat, their economic activities, dances, songs and other visible activities.
- . Culture develops when individuals join in a group and consciously make decisions about some common activities.
- . Culture develops when groups organize to meet universal human needs by adapting to or altering their environment, forming diverse ways of life.
- . Most human groups have hierarchical social structures by which an orderly social life is maintained.
- . Human beings live in social groups, communities or societies.
- . Within a society, there may be cultures which are class-stratified, that is, the culture of members of the higher status group is different from the culture of the members of the lower status group; each group has different access to the positions of status, the goods and services of that society.

4

TEACHING STRATEGIES

- . In order to work effectively in the classroom, it is necessary for teachers to understand the cultural backgrounds of their students,

THE CONCEPT OF CULTURE
IN THE CONTEXT OF SOCIETY

Culture probably has as many meanings as the number of people in this room. No one is without culture. Let's clarify our ideas about culture and then examine those of anthropologists. What does the word culture bring to mind?

Some possible responses include: names, foods, dances, songs, customs, environment, ways of looking at the world, patterns of behavior, what people pass on, knowledge and technical skills.

Let's take one example -- foods. When we speak of arroz con pollo, coq au vin, Southern fried chicken, what are we describing besides chicken recipes? We are describing differences -- different ways of preparing poultry, different culinary tastes, different cooking procedures with available spices, different vegetables, etc....

These differences are part of a given group's culture and can be explained in the larger framework of a concept of that culture.

All people have basic survival needs, as individuals and as a group. What are these?

Responses should include: food, drink, clothing, shelter, sexual reproduction, protection for their young, social intimacy, economic and social cooperation.

All people go through the same biological stages. What are these?

Responses should include: birth, growth, puberty, aging and death.

However, all people do not handle these needs and stages in the same way. Environmental differences put constraints on the ways in which people respond. But even within similar environments, people may respond differently. The way in which a group organizes socially to cope with, adapt to and alter its environment over time defines that group's culture.

While all human beings go through the same biological stages, the ways the stages are experienced and understood is determined by the culture of a group. Let's take the example of puberty. What is puberty or adolescence in our culture? How do we expect teenagers to behave? Why do we expect them to be easily upset, sensitive and changeable? Do teenagers in all cultures behave like North American teenagers? How do the cultural expectations within a society influence the way individuals respond to puberty and other biological stages?

Teacher trainers may wish to have additional background on the way cultural expectations influence different reactions to biological developments such as puberty. One excellent source is Margaret Mead's Coming of Age in Samoa.

The concept of culture, as anthropologists use it, is essential to understanding teacher - learner interactions in school.

Having clarified our own ideas about culture, we can now look at a formal anthropological definition of culture:

"The complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by people in society."

What does this definition identify as culture? Does it go beyond the way in which people accomodate their basic needs?

The group should understand that activities, behaviors, ideas and beliefs are all culturally learned, and what is valued will vary from culture to culture.

Culture is defined as what people do and what they think about themselves, their activities and their world.

We have now looked at the concept of culture in various ways. First cultural adaptation to and alteration of different environments explains some of the differences that exist among groups of people. Culture involves how we go about organizing ourselves to meet our basic needs. Carrying this idea a little further, culture is a way of life, the social aspects of how we go through our life stages, the rituals we undertake, what we do about them and how we explain them. Finally, we synthesized these ideas into a formal definition and extended the concept to include: beliefs, morals, customs, habits; in other words, our whole way of life.

Simply stated, culture is the organization of experience and the meanings attributed to it. Culture includes the visible activities of a group -- the way people dress and eat;

they way they plant and cultivate their gardens, their greetings and songs, their dances and religious rituals, their political actions and fights. It also includes the less visible ways of organizing an approach to life, such as the common understandings, assumptions and symbols shared by a group, which underlie their behavior.

These shared understandings and assumptions are often expressed as the values of a particular group. Although we often talk about individual values, values do not stand alone but are embedded in a cultural system. The values we have are learned from experience within our culture. We learn that other individuals within our cultural group prefer that we choose a particular behavior or follow a certain course of action. Rewards, both verbal and symbolic, reinforce the values held by a group and facilitate a common understanding of what is "correct" or "not correct."

In addition to behaviors, values and belief systems, there is one other aspect of culture without which people could not communicate -- language. Language is the cultural means of expressing beliefs and actions. It makes sense of the external world for us. It defines perceptions and categorizations of reality. Let's think about the importance of language to a culture. The following activity might help. Ask the group some simple questions such as: What is fuchsia? What is magenta?

If you are wearing a multicolored shirt, you might ask: "How many

colors do you see in my shirt? The object of the exercise is to point out that we often take things like color identification for granted, when in fact they are culturally learned behaviors.

Research shows that women more often than men make finer discriminations within the range of colors and identify them by name. This reinforces the idea that we learn to see things in various categories, and learn to attend to certain aspects of our environment and to be more aware of them than others. In our society, women are usually taught to be more color conscious than men. Artists, as a group, also tend to be able to identify more colors than other groups; they have learned to be more aware of the color environment around them.

How we know things depends on the ways in which we are taught. Everyone does not "see" or learn to identify things in the same way as we do. Each person tends to see the world in terms of the cultural system in which he or she is reared. There are places in the world where people identify only degrees of dryness or wetness, or of brownness and redness, instead of a color spectrum.

Exploring the concept of culture yet further, let's consider culture as emerging "when a set of individuals come together to form a group and consciously or unconsciously make decisions affecting some sort of common enterprise." We have now added another dimension to our concept of culture.

Remember that culture is neither natural nor instinctual, but consists of learned behaviors and perceptions.

Can you think of groups of people to which you belong which might have a culture according to this definition?

Possible responses might include ethnic, religious or occupational groups, such as Puerto Ricans, Moslems, or teachers. One must realize, too, that the boundaries between ethnic, religious, and occupational groups are often crossed.

There is yet another aspect of the concept of culture to explore. Within a society, there are ways of organizing and maintaining relationships between groups of individuals. As we make decisions about common enterprises, we do so according to underlying principles that govern the shape of any particular society. These underlying organizational principals may be based on kinship, sex, inherited rank or wealth, or whatever are the mutually learned criteria.

Whatever the ordering principles of a society, individuals learn to make distinctions about status or position. In maintaining or establishing positional or status differences within a society, individuals form the social structure or the organizational chart of their society, which may be socially stratified. The organizational chart of a school is an example of such a social structure.

Certain behavioral expectations develop for individuals occupying a particular status, or having certain labels. In other words, behavioral standards, rules and often laws define which groups or individuals occupy a particular status. A status may be inherited (or ascribed); or it may be achieved

and change throughout a person's lifetime. Individuals occupying a particular status do what is necessary to maintain their position and thereby perpetuate the social structure. A status involves not only social obligations or socially expected behavior but also rights and privileges. For example, inherited wealth is one of the bases for upper-class status in this society. In addition to the responsibility for maintaining and increasing that wealth through investment in a capitalistic society, there is the privilege of greater access to the most desirable education and goods and services of the society.

In addition, labels or positions may become attached to particular groups within a society. To maintain the social structure, various rules, regulations, laws and sanctions may be applied to entire groups. These are used to ensure that the organizational chart of a society is maintained in a particular way, usually to continue to benefit the more privileged groups.

It is through the culture of a society that these behavioral standards are transmitted. Culture provides the ideational support for the organizing principles of a society. It is the basis for perpetuating the social structure and the ways of thinking about various social groups. The social relationships within a society are learned and developed as individuals come together and make decisions about common aims and activities. These are transmitted from generation to

generation through informal socialization and formal schooling.

This teacher trainers' manual looks into the relationship between students' backgrounds and their reactions to school, and how certain beliefs about and expectations of students develop in schools. The cultures of students, both outside of the school and within it, are examined. The culture of the students outside of the school includes their ethnic heritage and identity in the context of a socioeconomic class. The culture of the school includes the shared ideas, goals, understandings and patterns of interaction which emerge among groups of people within that institution.

Because culture is complex, we have conceptualized it in a variety of ways. Understanding the concepts will help us to a better comprehension of the behavior of both our students and ourselves as teachers. Understanding the concepts is the first step in applying them to actual situations. Let's look at one example:

SITUATION

A teacher in a small rural school on a Mohawk reservation is trying to motivate his class to work harder on their assignments. He asks one of his students, John Golden Bear, to stand up and read his paper to the rest of the class, because of its excellence. The teacher lavishes praise on John's accomplishments in contrast to the rest of the group.

John now sits silently and sullenly in class and never hands in another assignment. What can be learned from this situation?

This example may be used to begin a discussion about the teacher's ideas of classroom procedures and student-teacher interaction in the above situation. His expectations as to how the class might be motivated and an individual student rewarded were based on a different set of cultural values and behavioral expectations than those of his students. The discussion should try to bring out that what is rewarded in one society may not be rewarded in another, and therefore a teacher of one culture and students of another may value different, perhaps conflicting, kinds of rewards and social interaction. In this situation, competition and excelling over peers may not be desirable; standing out in contrast to the group may be considered improper behavior to be avoided at all costs. To be effective, teachers must understand the cultural values of their students.

How might you discover the values of your students in order to implement more effective teaching strategies?

Some suggestions include:

- . observing student interaction in peer groups to see how students praise peers.
- . questioning parents about how they reward and punish children.
- . questioning parents to discover the philosophy underlying their actions.
- . asking other teachers or community leaders how they motivate and reward students.

This example has demonstrated the importance of examining the similarities and differences which may exist between the teacher's culture and that of the students. Understanding the concept of culture helps us analyze behaviors which otherwise might be misinterpreted. An understanding of the concept gives us clues for appropriate teaching strategies. Furthermore, it provides information about the specific interests of a given student population which can be used both to make materials more relevant and to avoid irrelevant or inappropriate materials. In the modules that follow, we will continue to explore the concept of culture and further clarify its importance for teaching and learning in school.

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FOOTNOTE

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Firth, Raymond. Elements of Social Organization. Boston: Beacon Press, 1951.
Especially Chapters 1 and 2

Miner, Horace. "Body Ritual Among the Nacirema." In the NACIREMA: Readings on American Culture. James P. Spradley and Michael A. Rynkienich (eds.). Boston: Little, Brown and Company, 1975, pp. 10-13.

LESSON PLAN FOR
THE CONCEPT OF CULTURE
IN THE CONTEXT OF SOCIETY

Objectives

To begin to explore the idea that the culture of any society represents a process of adaptation to a particular environment, given basic shared human needs; and that culture includes both material and non-material aspects.

Class activities might include:

- . class discussions of what all people share. Ideas may be collected on the blackboard or an experience chart made by students -- e.g. family life, growing up, friends, homes, stories, life cycle, beliefs, etc. The class might choose to develop cut-out collages, using magazines, newspapers, etc., illustrating chosen aspects of this, or to collect poems and stories illustrating these themes. A useful resource: The Family of Man, by Margaret Mead and Ken Heyman.
- . Desert Island Game. Groups are presented with an outline of a "desert island;" they are castaways and must plan how they could best survive, given specified environmental conditions, which briefly involves them in identifying basic needs -- food, shelter, security, etc. -- and generating possible solutions to meet these.

Skills

- . to identify specific resources in the environment
- . to identify ways in which these can be used to provide for basic needs
- . to identify technology and skills necessary
- . to consider the relationship between material and non-material culture

Vocabulary

- | | | |
|----------------|---------------|------------------------|
| . culture | . environment | . material culture |
| . society | . resources | |
| . institution | . adaptation | . non-material culture |
| . organization | . technology | |

Materials / Resources

Descriptions of different environments. These could be briefly outlined by the teacher, identified in class discussion, or excerpted from a variety of sources. Possible sources include:

- . Studying Societies, Anthropology Curriculum Project, Mac-Millan Co.

Description of the !Kung bushmen of the Kalahari desert and of the Mbuti of the Ituri forest, based respectively on The Harmless People by Elizabeth Marshall Thomas and The Forest People by Colin Turnbull. Both books might well be used as alternative sources.

- . Four Ways of Being Human by Gene Listzky

Descriptions of the Semang of the rain forest in the Malay

peninsula; of the Eskimos of the arctic tundra; of the Maoris of New Zealand / Polynesia; and of the Hopi in the U.S. southwest

- . People and Places by Margaret Mead
Descriptions of various cultures
- . MACOS materials of the Netsilik Eskimo, Man: A Course of Study by Jerome Bruner, et al.
- . The Great Tree and the Longhouse: The Culture of the Iroquois by Hazel Hertzberg, MacMillan Co., N.Y.
- . Kiowa Years by Alice Marriott, Anthropology Curriculum Study Project, MacMillan Co., N.Y.
- . Student materials would include necessary reference sources (i.e. atlases, encyclopedias), theme and construction paper, coloring materials, modelling materials, etc., depending on the length of the project.

Motivational Problem

To construct a viable culture, given specific environmental conditions, recalling previous discussion of basic needs, and illustrating both material and non-material aspects of culture.

Developmental Sequence

Planning and activities should involve several class periods, perhaps over a full week.

1. Introduction and planning:

This must include review of basic needs, identification of several contrasting environments (e.g. arctic tundra, desert, tropical rain forest, temperate woodlands, etc.); organization of students into groups, discussion of resources available in the classroom, and identification of actual task for each group, with attention to possible forms of presentation to class as a whole when groups have completed their work.

2. Group Activity:

Group discussion and identification of resources within a selected environment, problems to be solved, identification of individual assignments and topics within the group to be included. A possible list might be provided as follows, or students could be encouraged to elaborate their own:

- | | | |
|--|------------|----------------|
| . resources | . housing | . stories |
| . technology | . clothing | . beliefs |
| . skills | . food | . organization |
| . decision making (about what? by whom?) | | |
| . language (what kind of vocabulary might be important?) | | |
| . values (what might be important rules for behavior?) | | |

3. Group / individual research:

discussion, development of descriptions and diagrams to illustrate their particular "culture."

4. Class presentation and discussion of group projects:

This might include discussion of what difficulties living in any of the constructed "cultures" we, with present skills, knowledge, tastes, likes and dislikes, might have. (An excellent book to complement any such discussion is Walkabout by John Marshall; also, Conrad Richter's Light in the Forest. Reading of either of these would be an appropriate enrichment activity.)

Final discussion could also be used to set up categories of aspects of culture, e.g. social organization, economic system, political organization, religious / belief system, technology, symbolic / expressive forms; to emphasize the interdependence of each aspect with the others; and to introduce the concept of institutions.

Enrichment Activities

- . Visits to various N.Y.C. resources, e.g. the Museum of Natural History, cultural exhibits; exploration of the variety of ethnic foods available in stores, restaurants, etc.
- . Stories might be read from a variety of cultures similar to those invented here.
- . Most importantly, such a class activity cannot be considered complete in itself. It should be followed by a comprehensive study of one or more specific cultures, preferably similar in environmental conditions to those

explored imaginatively in this activity. Resources listed above would provide starting points and background materials for such a follow-up. Other sources generally useful for ideas in terms of alternate teaching strategies would be:

The World We Live In: Culture, A Concept Study, eds. G.

Ferraro and B. Larkin, MacMillan Co., N.Y.

The World: Context for Teaching in the Elementary School,

E. King, W. Brown Co., Iowa.

Understanding Other Cultures, I.C. Brown

Written by

Hilary Ainger

CULTURE AND RACE

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CULTURE AND RACE

OBJECTIVE

Learners will distinguish between the ways people use the term race, its social definition as distinguished from the anthropological definition.

KEY TERMS

- . Race: a population in which one or more genetic traits which are externally apparent have predominating frequencies
- . Ethnic groups: groups with different national, historical, and cultural backgrounds
- . Genotype: the total gene complement received by an individual organism from its parents; as distinguished from the external appearance manifest in the phenotype
- . Phenotype: the observable characteristics of an individual organism that are a combination of external manifestations of its genetic composition and interaction with the environment
- . Racism: the attitude that certain cognitive, psychological and/or behavioral traits may be inherent in the genetic composition of a race
- . Mating population (breeding population): a segment of a population, usually delimited on geographic or cultural lines, characterized by a high level of interbreeding, in which one or more distinctive genes occurs with particular frequency

KEY CONCEPTS

- . Race and culture are not equivalent concepts.
- . Anthropologists define race in terms of biological units that represent a mating population, which is not a fixed category because people can and do mate outside a given population.
- . Race is a socially defined phenomenon that categorizes people into groups on the basis of real or imagined differences.

- . Social classifications by phenotypic or other defining characteristics can and do change according to society's standards.

* * *

PREREQUISITE MODULE

- . The Concept of Culture in the Context of Society

CULTURE AND RACE

In the module on the Concept of Culture in the Context of Society, we began to explore what culture is and what it does. In this module and the three that follow ("Learning Culture: Socialization," "Cultural Diversity: Individual Differences," and "Cultural Diversity: Migration and Ethnicity"), we are going to further refine our notions of culture by concentrating on definitions which are most important and relevant to us as teachers. In this module we examine the differences between race and culture.

Race, Ethnicity and Culture

When physical anthropologists speak of race, they refer only to biological and genetic factors found in the human species. However, race has been equated with language, religion, and national groups by people who confuse social categories and biological concepts. The confusion persists even among scientists who still debate the definition and factors of race. To clarify some of these issues we need to distinguish between the biological and social definitions of race.

Biological Definition

The human species is a single unified biological species and all individuals share basic biological adaptations. The variations that exist among humans are the result of a complex interaction between biological and environmental factors. The genetic variations among populations are

expressed in the difference in frequencies of particular phenotypic (observable) characteristics, such as skin and hair color, skin texture, etc. While the human population tends to possess the same genes, they tend to possess them in different frequencies. Phenotypic characteristics tend to follow a geographic distribution. We know that by looking at the distribution of populations around the world, certain characteristics tend to be found more frequently by geographic location. Hair color and skin color in Northern Europe and Africa are good examples. As one moves further away from a particular geographic location, a superficial examination of the populations suggests that certain phenotypic traits tend to decline in percent of the population.

While some phenotypic factors are associated with one particular geographic distribution, other factors follow different patterns of distribution. It would appear that some individual characteristics developed in one particular part of the world and later spread in response to individual or group geographic migration or other selective influences. In addition, traits often do not appear in the same clusters but divide and thus appear more randomly. Thus, many phenotypic characteristics do not correspond to the geographic distribution of other phenotypic factors. For example, hair form overlaps skin color distribution in some locales but not in others.

Crinkly or very curly hair is common throughout Africa south of the Sahara and in New Guinea. Wavy hair is common from Europe, through India,

clear over to Australia. Straight hair is the common hair form in Eastern Asia and in the New World. In Africa the most tightly curled hair is found among the Bushmen of the Kalahari Desert in South Africa, but their skin color is about the same as that of the straight-haired peoples of Eastern Asia and the New World. In South India, where some breeding populations are extremely dark, hair form is generally indistinguishable from that of Europeans. On the whole many people with crinkly hair have dark skins, many people with straight hair have intermediate skin color, and many people with wavy hair have light skin color--but there are also many exceptions to these tendencies.¹

Since phenotypic traits do not follow the same clustering, it is almost impossible to subdivide the human population into races, varieties or other biological units. In order to group together individuals in any one category, we would need to include individuals with the same genetic make-up. But with the wide dispersal of genetic traits this becomes a very complicated process and requires extremely sophisticated analysis. Because of this, anthropologists tend to state that race can be defined only in terms of biological units that represent mating populations.

How would you interpret this definition?

The idea that race denotes a group of individuals who tend to mate with each other and thereby reproduce certain physical characteristics should be discussed at this point.

Mating populations do not necessarily coincide with groups that speak the same language, share the same cultural traditions or belong to the same social group. Perhaps the best illustrations of this point would be historical incidents of forced migrations and intermarriage of the natives and

and migrants. Personal choice also is an active factor in people mating across racial, cultural or social groups. However, social acceptability and group pressure tend to influence mating habits. Therefore, any biological characteristics that commonly occur in a group will depend primarily on the degree to which individuals are reproductively isolated.

The disagreement over this complex phenomena and the fact that people do not always mate with individuals from the same biological pool should indicate that even biological race is not a fixed static phenomenon. Any attempt to draw a boundary around sets of populations is artificial. It would very likely have dubious genetic validity and in addition, mating patterns over time would result in further boundary crossing.

Social Definition

Race is actually a social phenomenon. It is a way of categorizing groups on the basis of real or imagined differences. Racial definitions are attempts by one group, perhaps with more power, to set boundaries around another, or attempts from within a group to set it apart from others. If a group wishes to exclude another for specific purposes, it is not too difficult to find some differences to be used to define that group as different.

What are some of the common ways of doing this?

Responses should include: phenotypic characteristics, language, age, sex, nationality, and cultural factors.

When race is defined socially, we are not talking

about biological or genetic pools but social phenomenon or folk categories. In fact racial classifications in the form of social boundaries are a part of a cultural context that is learned and passed on by one generation to the next.

Let's look at an example:

An anthropologist meets the children of an American Indian male and his white wife: "The children walked up and the mother introduced them as my two little Potawontomies! The children looked up at her in unison and responded, 'We're half white.'" The mother blushed a little and said, 'My children don't understand how they can be half white and all Indian at the same time.'"²

This example illustrates that culture and race are not equivalent concepts but are often confused. Why?

Learners should understand that genotypic differences as expressed in phenotypic characteristics cross the boundaries of cultural groups. Individuals with different phenotypic characteristics may be members of the same cultural group.

How does this situation illustrate the difference between genetic reality and the social interpretation of racial/ethnic identity? Why are the children treated as "all Indian"? What is their mother implying about the social difference between being Indian and white? Who or what group is setting the limitations? Boundaries can be set by a more powerful external group or in this case, perhaps from within the Indian group itself. Can you see how social stigmas may be established by both groups?

Perhaps the boundaries here are being maintained by outside group opinion. Or, perhaps the Indian group is also imposing boundaries. Both

interpretations are part of the explanation and in fact both may be operating together.

In the United States, are the social boundaries that limit individuals rigid? What about the case above? In which regions? For which groups? If one is making a social classification, is there not room for reclassification? Certainly confusion and blurring of these boundaries does exist.

An example of the flexibility in social classification is well illustrated by the process of racial and social classification in Brazil. In Brazil the dichotomy of Black/White does not exist. Rather there is a continuum with Black at one end of the continuum and White on the other.

A Brazilian child is never automatically identified with the racial type of one or both of his parents, nor must his racial type be selected from one of only two possibilities. Over a dozen racial categories may be recognized in conformity with a combination of hair color, hair texture, eye color and skin color which actually occur. These types grade into each other like the colors of the spectrum and no one category stands significantly isolated from all the rest. One of the most striking consequences of the Brazilian system of racial identification is that parents and children and even brothers and sisters are frequently accepted as representatives of quite opposite racial types.³

In addition, the classification of a person can change as their economic status or social behavior changes. Obviously, individuals do not change their phenotypic characteristics. What is happening?

Learners should understand that as social and economic standing in the community changes, individuals are admitted to different social groups. To do this, the community needs to perceive them differently or to reclassify them.

To get an idea of the confusion about racial classification that exists in the United States, read through the New York Times article that follows. This brief piece probably points out the utter confusion better than anything else.

In what ways do you think this information about race might help you both as a teacher and in teaching Social Studies? Why do you think students should understand the concept of race?

These questions should be answered with specific examples from the context of a particular school district. It might be helpful for teachers to explore the behavior and conflicts that exist between student groups. Often the situations in which students participate affect which boundaries and labels are activated. We all have seen situations in which children will align themselves against others for a fight and then later the same children in another context will work cooperatively. Teachers may want to explore the contexts in which this occurs and try to identify what rules operate in different situations.

Teachers may also wish to discuss the BEARU Cross-Cultural Social Studies Objectives about racial prejudice included in this module. Besides the problem of the inaccuracy of teaching about only three races, it may be useful for teachers to see how concepts like this reinforce social prejudice and the maintenance of stigmas. If students begin to understand that race is a social phenomenon and the manner in which these social factors operate in their interactions with their peers, they may be able to analyze the rules and social definitions that they use to define relationships.

Written by

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Frances Schwartz

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FOOTNOTES

1 Ralph Beals et al., An Introduction to Anthropology, New York: MacMillan, 1975, pp. 105-106.

2 Alexander Alland, Human Diversity, New York: Columbia University Press, 1971, p. 128.

3 Marvin Harris, Patterns of Race in the Americas, New York: Walker and Co., 1964, p. 57.

RECOMMENDED READINGS

Beals, Ralph L., Harry Hoijer and Alan R. Beals. An Introduction to Anthropology. New York: MacMillan Publishing Com., Inc. 5th Edition. 1977.
Especially Chapter 4

Harris, Marvin. Culture, People, Nature: An Introduction to General Anthropology. New York: Thomas Y. Crowell. 2nd Edition. 1975.
Especially Chapters 6 and 22

Pitt-Rivers, Julian. "The Color of Race." In "Race, Color and Class in Central America and the Andes."
Daedalus 96:542-539, Spring 1967.

FURTHER READINGS

Alland, Alexander, Jr. Human Diversity. New York: Doubleday, 1973.

Betances, Samuel, "Race and the Search for Identity." In Borinquen: An Anthology of Puerto Rican Literature. Maria Teresa Babin and Stan Steiner (eds.). New York: Vintage Books of Random House, 1974. pp. 425-438.

Cox, Oliver C. Caste, Class and Race. New York: Modern Reader Paperbacks, 1970.
Especially pp. 462-528

LESSON PLAN
FOR
CULTURE AND RACE

Grade One

Preliminary Activities for First Grade Students

To Learn Self-Awareness and Awareness of Others

I. All About Me

Students will dictate a story onto a tape once a week.
The following titles can be suggested to the students:

- | | |
|----------------------------------|-------------------------------|
| . Who am I? | . ¿Quién soy yo? |
| . Who Takes Care of Me? | . ¿Quién me cuida? |
| . I Am Proud | . Soy orgullosa |
| . Someday I Want To Be ... | . Algún día quiero ser... |
| . If I Could Change the
World | . Si podría cambiar al mundo |
| . My Funniest Experience | . Mi experiencia más chistosa |
| . My Friend | . Mi amigo |

Occasionally, the students may play their stories to the class, or to a friend or to their parents. They may add to them, change them, organize them into an autobiography.

II. Body Talk

Seated in a circle, inform the students that the object of the game is to become a specific part of the body and that they may share with the group what that body part would say, if it could speak. Go around the circle two or three times, sharing the same part of the body. The next session, have each student choose a different part.

- . Much of a child's conception of himself evolves, in part, from his attitude towards different parts of his body (eyes, hands, feet, arms, etc.). For example, a child with skinny legs may feel that this makes him weak and thus develops a negative view of himself. This exercise is designed specifically to help the student to become more fully aware of his body and to develop a broader range of criteria by which to value it.

Sample questions to ask:

What does your right hand say? ¿Qué dice tu mano derecha?
How do you (right hand) feel today? ¿Cómo te sientes hoy?

What do you like to do most?

What do the other parts of
your body feel about you?

Where have you been?

Who likes you most?

What do you like to wear:

What makes you mad?

What makes you happy?

If you could change, how
would you change?

Does the person whose body
you are part of, like you?

How important to your body
are you?

¿Qué te gusta hacer más que
nada?

¿Cómo te califican las otras
partes de tu cuerpo?

¿Dónde has estado?

¿Quién te quiere más?

¿Qué te gusta llevar?

¿Qué te enoja?

¿Qué te hace feliz?

¿Si podrías cambiarte, ¿como
te cambiarías?

¿Te quiere la persona que es
tu dueña?

¿Cuánto le importas a tu
cuerpo?

III. Body Letters

Divide the class into two even groups. Each group thinks of as many words as they can that begin with a certain letter (vocabulary, spelling words may be used). As each student gives a correct word, the teacher directs him/her where to stand (to the right of--a la derecha de; to the left of--a la izquierda de; in back of--atras de; in front of--delante de, etc.) until the letter is formed by the students. Once the game is learned, other students may give the directions.

IV. Book Metaphor

The teacher develops the idea that human beings can sometimes think of themselves as books. "If you were a book what would you be like?" "¿Si fueras un libro, ¿cómo serías?"

. What kind of cover would
you have?

¿Qué clase de forro tendrías?

. What kind of table of con-
tents?

¿Qué clase de índice?

. What chapters?

¿Cuáles capítulos?

. What appendices would you
have?

¿Qué apéndices tendrías?

. What would your physical
appearance be like?

¿Cómo sería tu aspecto físico?

Allow time for thought and then have those who wish, share.

V. Faces

The class is invited to draw a picture of the face they like people to see them wearing and on the reverse side of their paper, draw a picture of the face they are least willing to have people see.

Prefiero que todos me vean así. Prefiero que nadie jamás vea así.

VI. If You Could Be Another Person

Students answer the following question by sharing in small groups or writing in journals.

If you could be another person, who would you be?

Si podrías ser otra persona, ¿quien serías?

With teacher: Did you pick a famous person, or one familiar to you personally? What qualities of that person do you admire? What does that say about you?

VII. Name Tags

- . Person in history or fiction with whom you identify
- . Person who has influenced you
- . Person you know who is a little more together than you are
- . Place you went to kindergarten
- . Place you would like to return to
- . Year you made an important decision
- . 3 things you value in a friend
- . 6 words ending in able

VIII. Rehearsing

When there is a lull while the students are being asked to share their unique and common responses to a given activity, ask the students if there are any who are rehearsing an answer. Ask those who are rehearsing to share what they are rehearsing.

Ask a volunteer to role-play his inner dialogue using a separate chair for each voice.

IX. Only Me

Solo Yo

I am the son (daughter) of _____.

Soy el hijo (hija) de _____.

I am the brother (sister) of _____.

Soy el hermano (hermana) de _____.

I am the nephew or niece of _____.

Soy el sobrino (sobrina) de _____.

I am the cousin of _____.

Soy el primo (prima) de _____.

I am the student of _____.

Soy el (la) estudiante de _____.

I am a member of the _____ grade.

Soy miembro(a) del _____ grado.

At recess I like to play with _____,

Durante el recreo me gusta jugar con _____,

_____,
_____,
_____.

_____,
_____,
_____.

I am one of the people
who live on _____ Street.

After school I play with:

_____,
_____,
_____.

Is it likely that anyone
else besides you might
have filled this page
in exactly the same way?

Soy una de las personas que
vive en la calle _____.

Despues de escuela juego con:

_____,
_____,
_____.

Es posible que otro pudiera
haber llenado esta hoja de
la mismita manera que tu?

(This information may be put on tape and used to play "Guess Who?")

X. ME of the Past, Present and Future

The student is to make a construction which represents himself in any combination of past, present and future. Individual work. Student explains/describes his work to the class after he finishes.

XI. Self Image

Auto Imagen

Students bring pictures cut from magazines, newspapers expressing something characteristic about themselves--their hopes, wants, needs, accomplishments, values, physical attributes, talents, etc. The teacher provides words and phrases cut from magazines, newspapers that would make appropriate captions (symbolic or realistic). Students will choose the words and phrases they prefer and make a collage from the words/pictures combinations.

They will orally share these with other students, either in small groups or in the total group.

XII. Growth Chart

A beautiful "growth chart" can be kept in the room. The children will be excited about it and will look forward to keeping track of their "progress."

Note: These preliminary exercises may be used in their entirety or the teacher may adapt them to suit the needs and aspirations of his or her particular class. I do strongly recommend using as many as possible before the lessons on race and culture, a highly sensitive area. The approach I have outlined takes into account the whole child--physical, intellectual, emotional, creative, playful, etc.--and thus helps to put the question of race within a total perspective.

Written by

Elizabeth Gomez Harper

LESSON PLAN
FOR
CULTURE AND RACE

Grade One

Concept: Self Awareness and Awareness of Others

Duration: Three Weeks

Objectives

- . To identify the physical self. (One's own and others')
- . To identify and describe emotions (feelings) and thoughts.
- . To identify similarities and uniqueness among individuals.
- . To emphasize respect for self and others.

Motivation

Motivating question: How are we alike and how are we different from others?

Skills

- . Group interaction
- . Classifying

Vocabulary

physical traits	caracteristicas fisicas
inherit	heredar
classify	clasificar
race	raza
racial combinations	mestizaje
texture	textura

Activities

- 1 Touch and name parts of the body
- 2 Make comparisons of self to others (uniqueness and similarities).
- 3 Cut and paste illustrations of parts of the body.
- 4 Take fingerprints of each child.
- 5 Use mirrors for children to identify characteristics.
- 6 Take pictures of children in the classroom.
- 7 Draw pictures to identify expressions (happy, sad, etc.).
- 8 Read stories.
- 9 Discussions.
- 10 Make silhouettes of the children
- 11 Films, filmstrips, multimedia

- 12 Make a book about ME
 - 13 Dramatizations and role play showing situations of respect and those lacking respect.
 - 14 Student creates stories (dictations and self-written).
 - 15 Use records and songs
 - 16 Do as many of the preliminary activities as possible--they may also be coordinated with the above activities
- . Students will make a list noting physical differences and similarities of the members of the class. (Teacher writes list from dictation on chalkboard or experience chart.)
 - . Students will then place frequently occurring physical differences and similarities into general categories. (Categories offered by teacher: height, gender, color of hair, color of skin, color of eyes, hair texture.)
 - . An additional activity would be to form four groups and give the same set of 20 pictures of people of both sexes and all ages and ethnic backgrounds to each group, and assign each group a different task:
 - a) categorize people by age
 - b) categorize people by gender
 - c) categorize people by color of hair
 - d) categorize people by color of eyes.
 (Based on Cultural Commonalities, by Marietta Saravia Shore.)
 - . Follow up activities demonstrating that we are both unique and similar physically, that we have unique and similar skills, abilities and contributions, and that this uniqueness and similarity is to be respected.

Resources

RECORDS

1. Getting to Know Myself - Hap Palmer, Educational Activities
2. Getting Fit While You Sit - Educational Activities
3. La Fiesta de Aprender } Lucille Strachan y George Dobrin,
The Learning Party } Educational Activities
4. Aprendizaje de Conocimientos }
Basicos a través de la música } Hap Palmer,
Vol. 1 } Educational
Learning Basic Skills Through } Activities
Music, Vol. 1 }
5. Sesame Mucho - CTW Sesame Street

TEACHER PROFESSIONAL BOOKS

1. Daily Sensorimotor Training Activities, Educational Activities, Inc.
2. Workjobs, Mary Baratta Lorton (Addison Wesley, 1972).
3. Ingredients Project, The Humanistic Education Staff, Title III Project C.A.R.E., Montague, Massachusetts.

FILMSTRIPS, MULTIMEDIA, FILM

1. You, the Human Animal (Film)
2. You and Your Five Senses (Film)
3. Scholastic Kindle Series: Who Am I?
(Films) Getting Along.
4. Why We Need Each Other: } (Film)
 The Animals' Picnic Day } Learning Corporation
 ¿Por qué necesitamos unos } of America
 de otros: La Fiesta de
 los animales
5. Five Families } Scholastic Magazines, Inc. (multimedia: 5
 Cinco Familias } filmstrips, 10 records, TG, Teacher's
 Bilingual Reference Guide, 1 picture).
6. Five Children } see # 5 above
 Cinco Niños }
7. Trabajemos con Calle Sésamo - National Textbook Company
 filmstrips, cassettes, readers,
 workbooks (in Spanish).

CHILDREN'S BOOKS

Just Me - Marie Hall Ets
Timothy Turtle - Alice Vaught Davis
Will You Be My Friend? - Chihiro Iwasaki
A New Boy in School - May Justus
Happiness Is - Charles M. Schultz
Ugly Duckling - Hans Christian Anderson
A Very Special House - Ruth Krauss
Santiago - Pura Belpré
Once in Puerto Rico - Pura Belpré
Otē- Un cuento folklórico puertorriqueno - Pura Belpré
Sé quién soy - Teresa Delgadillo

Evaluation

1. pre and post test of drawings of self
2. Book about ME
3. Teacher observation and judgement

(Note: This lesson plan was adapted from the Hempstead Social Studies Curriculum K-5)

Written by

Elizabeth Gomez Harper

LESSON PLAN
FOR
CULTURE AND RACE

Grades Five, Six, Seven

THE HUMAN RACE

Concepts

- . The human species is a single unified biological species.
- . The physical variations that exist among humans are the result of a complex interaction between biological and environmental factors.
- . There is a great variety of ethnic groups.
- . One can have pride in one's ethnic group and also have an appreciation and respect for others.

Objectives from the BEARU Bilingual Cross Cultural Social Studies Cultural Commonalities Unit on Racial Prejudice

1. Given the activity of forming four groups and given the same set of 20 pictures of people of both sexes and all ages and ethnic backgrounds, the teacher will assign each group a different task:

I categorize the people by age:

babies (approx. 1 - 2 years)
children (approx. 3 - 12 years)
teenagers (approx. 13 - 17 years)
adults (18 - 60 years)
senior citizens (60 - 100 years)

II categorize people by sex (gender)

III categorize people by "race"

Caucasoid
Negroid
Mongoloid
East Indian

IV categorize people by ethnic group:-

African	German	Japanese
Afro-American	Greek	Latin American
Anglo-American	Italian	Native American
Arab	Indian	Polish
Chinese	Irish	Spaniard
French	Israeli	Unknown

Given the completion of the above tasks, the students will discuss how the same people can be grouped in different ways and that our grouping systems are cultural; they are learned.

2. After a discussion and investigation of the different ways people have classified other people into racial groups, students will be able to give evidence that these categorizations are socially not biologically determined.
3. After having researched the historical background, students will give the following evidence that racial terms, while they originally referred to biological characteristics, are actually defined socially, based on such criteria as:
 - a) physical characteristics
 - b) social status criteria: education, wealth, language, manners
 - c) ancestry
 - . that different anthropologists have divided the human race into from three to five races
 - . that different regions in the Americas would categorize the same person in different racial categorizations.
4. Given the completion of the above objective, students will give examples of the different social definitions of race:
 - a) In Brazil, the most important criteria in defining a person's group are the sociocultural criteria and there are more than 200 different classification terms.
 - b) In the United States, ancestry is the criteria by which racial classification is determined. The socioeconomically dominant whites defined as Negro any person having any Negro ancestry. Thus to be 20 percent Negro and 80 percent white was to be classified as Negro since there are only two categories: black/white.
 - c) In the Caribbean, people are classified both by 1) physical appearance and 2) sociocultural criteria: education, occupation, economic status.
5. After having processed the above information, students will be able to explain why the same person might be classified as Black in the United States, Mulatto in the Caribbean and White in Brazil.
6. After having completed the above objectives and through a discussion and investigation of Latin American "racial" categories, students will evaluate the different ways of categorizing racial groups in North America and Latin America.
7. Given a discussion of Webster's definition of race, "one

of the three primary groups of mankind: Caucasoid, Negroid and Mongoloid; the term has acquired so many unscientific connotations that in this sense it is often replaced in scientific usage by ethnic group; any geographical, national, or tribal ethnic grouping," students will evaluate the usefulness of the term race.

8. Given example of ethnic groups and a definition of ethnic, "designating or of any of the basic groups or divisions of mankind or of a heterogeneous population as distinguished by customs, characteristics, language and common history," students will define ethnic in their own words and give other examples of ethnic groups including their own.
9. Given readings and discussion of the autonomous African nations which exist today and given readings and discussion of the contributions which Blacks have made to America from Phyllis Wheatley to Barbara Jordan and Martin Luther King, Jr., students will take pride in and respect their accomplishments.

Skills

Group interaction, classification, drawing inferences, library and research skills.

Key Vocabulary

race
prejudice
discrimination
physical traits
physical anthropologists
inherit
classify
"racial" combinations
texture
genes
gene pool
biological
geographic
ethnic

raza
prejuicio
discriminacion
caracteristicas fisicas
antropologos fisicos
heredar
clasificar
mestizaje
textura
genes (gen singular)
poblacion genesiaca
biologico
geografico
etnico

Materials and resources

Library, bibliography, Spanish dictionary, English dictionary, BEARU Bilingual Cross Cultural Social Studies Objectives, Cultural Commonalities, Unit on Racial Prejudice

Activities

Research, readings, group discussion, those activities in above objectives.

Written by
Elizabeth Gomez Harper

GENERAL

Banks, James A. and Wm. W. Joyce, eds. Teaching Social Studies to Culturally Different Children. Reading, Mass.: Addison-Wesley, 1971

This anthology includes articles which discuss various aspects of the lives of ethnic minority myths and affective strategies for teaching their cultures.

Epstein, Charlotte. Intergroup Relations for the Classroom Teacher. New York: Houghton, Mifflin, 1968

A direct forthright book discussing diverse cultures of students and strategies for improving interethnic relations in the classroom.

Gordon, Milton. Assimilation in American Life: The Role of Race, Religion and National Origins. N.Y. Oxford University Press, 1964.

An award winning book which contains brilliant explication of the concept of ethnicity in America.

Jacobs, Paul and Saul Landau with Eve Pell. To Serve the Devil: A Documentary Analysis of America's Racial History and Why It Has been Kept Hidden, Two volumes. N.Y.: Vintage Books 1971

Refreshingly honest, extremely useful history of ethnic minority groups in U.S. Excellent documents and outstanding texts included.

Rose, Peter I. They and We: Racial and Ethnic Relations in th U.S. 2nd ed. New York: Random House 1974

Contains definitions of key concepts in ethnic studies such as ethnic groups, race, prejudice, and discrimination. Excellent source.

AFRO-AMERICANS

Banks, James A. Teaching the Black Experience: Methods and Materials. Belmont, Ca: Fearon 1970

A handbook for teachers useful in integrating Black Studies into elementary and high school curricula.

Banks, James A. and C. A. Banks. March Toward Freedom: A History of Black Americans. Belmont, Ca: Fearon 1974
History from preslavery to present day.

Franklin, John Hope. From Slavery to Freedom: A History of Black Americans. New York: Vintage Books 1969
A classical history of Black Americans; it is must reading for the Black history novice.

Mecer, August and Elliott Rudwich. From Plantation to Ghetto. Rev. ed. New York: Hill and Wang 1970
Highly readable and unsightful general history of Afro-America.

ASIAN AMERICANS

Chinese Americans

Melendez, H. Brett. The Oriental Americans. New York: Twayne Pub. 1972
Highly readable overview of Chinese and Japanese Americans.

Sung, Betty L. The Story of the Chinese in America. New York: Macmillan 1967.
Story written in interesting, emphatic and readable style.

Sung, T. W. Chinese in American Life: Some Aspects of Their History, Status Problems and Contributions. Seattle: University of Washington Press, 1962.
Well searched reference on Chinese in the United States.

Japanese Americans

Daniels, Roger. Concentration Camps USA: Japanese Americans and World War II. New York: Holt 1971

Kitano, Harry. Japanese Americans: The Evolution of a Subculture. Englewood Cliffs, N.J. Prentice Hall, 1969.
A sociological and historical overview.

Mexican Americans

Acuna, Rodolfo. Occupied America: The Chicano's Struggle Toward Liberation. San Francisco: Canfield Press, 1972
Hart hitting, refreshing interpelation of the Chicano experience.

McWilliams, Carey. North from Mexico: The Spanish-Speaking People of the United States. New York: Greenwood Press, 1968.

Useful and highly regarded history of Mexican-Americans through World War II.

Meier, M. S. and Feliciano Rivera. The Chicanos: A History of Mexican Americans. New York: Hill and Wang, 1972
A Comprehensive and useful history.

NATIVE AMERICANS: INDIANS

Brandon, Wm. The American Heritage. Book of Indians.

New York: Dell, 1961.

This book deserves the acclaim received.

An informative, well written introduction to Indian cultures all over the Americas.

Deloria, Jr. Vine. Custer Died for Your Sins. New York: Avon 1969.

Rhetorical and partisan but important articulation of the problems and future plight of modern day India written by a Native American leader.

Driver, Harold E. Indians of North America. Rev. Ed. Chicago:

University of Chicago Press, 1969.

Good introductory source book on the American Indians including topics such as Language, Art, Music, Kinship Groups, rank and social class.

Josephy, Alvin M. The Indian Heritage of America. New York; Bantam 1968.

Well-written account of Indian cultures throughout the Americas.

Spicer, Harold E. A Short History of the Indians of the U. S.

New York: Van Nostrand Reinhold, 1969.

Excellent book in that it includes a brief history of the Am. Indian and 51 key related documents.

PUERTO RICAN AMERICANS

Cordasco, Francesco and E. Bucchioni, eds. The Puerto Rican Experience.

Totowa, N.J.: Littlefield, Adams, 1973.

Excellent collection of excerpts from books, magazines, and journal articles covering diverse aspects of Puerto Rican life, on and off the mainland.

Fitzpatrick, Joseph P. Puerto Rican Americans: The Meaning of Migration to the Mainland. Englewood Cliffs, N.J. Prentice Hall 1971

Most up-to-date comprehensive general study of Puerto Ricans on the mainland that is available.

Padilla, Elena, Up From Puerto Rico. New York: Columbia University Press 1958.

Excellent anthropological study of a Puerto Rican community in New York City.

Wagenheim, Kal. Puerto Rico: A Profile. New York: Praeger 1970.

Informative book dealing with history, economy and other aspects of Puerto Rico.

MULTI ETHNIC BIBLIOGRAPHY FOR PROFESSIONAL REFERENCE

EUROPEAN AMERICANS

- Greely, Andrew M. Why Can't They Be Like Us? Facts and Fallacies about Ethnic Differences and Group Conflict in America. New York: Institute of Human Relations Press, 1969.
Interesting and informative brief book discussing aspects of ethnicity in Northern American Life. - meaning and functions of ethnicity, ethnic assimilation and future of ethnic groups in America.
- Hadlin, Oscar. The Uprooter: The Epic Story of the Great Migrations that made the American People. Rev. ed. New York: Grosset and Dunlap 1973.
Brilliant, deeply moving compassionate book written from the prospective of the immigrants.
Received Pulitzer Prize in history in 1952.
- Jones, Madlwyn Allen. American Immigration. Chicago: University of Chicago Press 1960.
Well-written, comprehensive history of immigration of Europeans up through 1950's. Good introductory source.

IBEROAMERICAN RACIAL HISTORY

- Freyre, Gilberto. The Masters and the Slaves. The Mansions and the Shanties.
- Morner, Magnus. Race Mixture in the History of Latin America. Boston: Little, Brown, 1967.
- Van den Berghe, Pierre L. Race and Racism: A Comparative Perspective. New York: John Wiley & Sons, Inc. 1967.

LEARNING CULTURE: SOCIALIZATION

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LEARNING CULTURE: SOCIALIZATION

OBJECTIVE

Learners will be able to explain how socialization processes in the home and in the school may conflict with each other.

KEY TERMS

- . Socialization: the process by which people learn and internalize the social behaviors and value system appropriate to membership in their society
- . Majority or Mainstream Culture: the cultural system of the economically and socially dominant group of a society
- . Schooling: the process by which people learn the conceptual framework, standardized knowledge, skills, values and attitudes of a particular culture
- . Education: the processes by which people learn alternative conceptual frameworks, skills, values and attitudinal systems; question assumptions; and analyze, critique, compare and contrast cultural systems

KEY CONCEPTS

- . Socialization is the process of learning the values, attitudes and expected patterns of interaction of a society. The socialization process is not confined exclusively to childhood.
- . Individuals and groups are differentially socialized depending upon their economic and social position in society.
- . Schooling is a form of socialization that places particular emphasis on majority cultural values, criteria and standards of behavior.
- . Schooling emphasizes the rule that is taught rather than the persons acting on the basis of the rules.
- . To promote majority cultural values and behavior, schools set up standards that uniformly apply to all students.

TEACHING STRATEGIES

- . Social Values Clarification

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race

LEARNING CULTURE: SOCIALIZATION

In modules one and two we learned: 1) that heredity and the social environment work together, both in terms of physical inheritance and social attitudes, to influence what we become; 2) that culture, the way we experience our environment and take advantage of it, is learned and shared. It might be useful to consider more fully what learning a culture means. Is it taught, like math or social studies in school, or is it learned in other ways?

People in the class may have different responses to these questions. It is important to bring out contrasting responses to the questions. Some points to be discussed are that we learn different things in different ways--by immersion, imitation, and trial and error; through informal teaching by parents and relatives, and in formal institutions, such as schools and churches.

Socialization through the Family and Community

Are there aspects of culture you remember learning from your family, relatives or community members? Do you remember learning the ways to behave? From whom? Grandparents, parents, siblings? How were you taught? Verbally? By observation? By imitation?

Bilingual teachers might discuss how the language of the home plays a part in learning the home culture.

The family is the predominant socializing agent. Children learn the values and rules to which their own and closely related families respond at home. However socializa-

tion is not exclusively the role of parents. Who are some other community members from whom you learned aspects of your culture? Your peers? Older students in school? Religious figures? Padrinos? Club Leaders? Neighbors? Do you remember what type of things they taught you? Were the settings important? What behaviors or values were you taught? Were they different from those of the home?

By learning certain aspects of culture from members of the community, we discover that the rules we learned in the home may not apply in other situations. What one does in one's family may not be what one does in the community. The differences may range from simple behavioral changes like forms of greetings to more complex differences in the kinds of obligations expected in interaction with non-family members.

We learn basic motivation and cognitive patterns both in the home and the community. Usually, the setting for learning is spontaneous interaction with parents, relatives and community members. We continually learn throughout our daily activities.

Whatever our experiences, learning is not only a matter of rote repetition--culture does not just stamp out people. Children are active agents. They process their perceptions of adult behavior, and extract a rules system. What is extracted depends on the idiosyncratic experiences and intellectual capabilities of the child. What we actually learn are cognitive maps, or ways of thinking, that help us to sort out and make sense of the wide range of social roles that exist around us.

Differences in Socialization

All individuals within the same culture are not socialized in the same way. Why not?

Responses may be summarized into 3 broad categories:

1. Biological differences--range of abilities, sex, age.
2. Idiosyncratic life experiences--this category refers to individual experiences that are the result of who we are, where we were raised, and our family's lifestyle.
3. Different sets of expectations for individuals because of economic/social position, birth order, ethnic/racial group membership. This category includes the limitations as well as expectations for behavior placed upon individuals by the culture of a particular society. Categories 2 and 3 are closely related and in fact inseparable from one another.

Within a society, different demands are placed on different individuals and groups. All people do not function in the same way nor have access to identical information. Perhaps the easiest way to see this is in societies where the expectations for occupational tasks are clear cut. If you are born into a herding society, you become a herder. If you are born into a farming society you learn farming. In each case the relevant set of social relationships are learned as well.

Can you think of ways differential socialization is carried out in our society?

Some responses might include:

- . socio-economic class
- . ethnic group membership
- . geographical location
- . population density: urban/rural sites
- . parental occupation
- . sex
- . schooling
- . media manipulation

What are some ways we learned that society places different requirements on groups of individuals? Certainly one place we become aware of different assessments and demands is in school.

Socialization through Schooling

It is useful to make a distinction between informal socialization as we have described it--i.e., spontaneous interaction that occurs with parents, relatives and community members--and formal socialization, i.e. schooling.

Schooling is the learning of standardized and stereotyped knowledge, skills, values and attitudes. This type of learning occurs in all societies. The subject matter can be taught by recitation of lore/myths, by etiquette, rules or through carefully prepared curriculum guides. The setting can range from around a bonfire to a formally organized school.

Schooling places emphasis on universal values, criteria and standards of behavior. It reinforces the norms for a society, not familial values. How many times have we heard, "well, maybe you do it that way in your house but here we do it this way." In the process of spontaneous socialization, the person who states the rule is what is important--whether it is your mother with her particular quirks or your grandfather with his. In school it is the rule that is important. A child may move from one teacher to another without changing the content that is taught, in any given grade.

What are some ways in which schools are organized and learning within schools is organized to ensure the conformity

of behavior?

Responses might include:

- . The same things are taught to all students, and students are expected to give the same performance.
- . Teachers change each year, so that a child cannot depend upon the values of one particular person as a teacher and, therefore, learns to get along with different impersonal figures.
- . Rewards and punishments are standardized. If you do your work, you pass.

Do schools actually apply uniform standards? If one can make an argument that standards within school are uniform (and the opinions held will vary according to experiences and beliefs of teachers), are the school standards and home values and rules the same for all groups of children? In what situations are the standards more or less the same? The standards in the home and school are most often similar in situations where parents (usually middle and upper socioeconomic class or mainstream community) exercise political and economic power. They maintain a balance between the needs of the school and the needs of the local community. In these situations, what is taught in school in terms of subject content, values and teaching style is usually relevant to the daily lives of students.

However, in culturally different communities, parents of lower socioeconomic status usually do not have political nor economic power. They are unable to substantially influence the school system. Consequently, there is less adjustment between the needs and expectations of culturally different students and their parents and the broader expectations

of learning and behavior as defined by the mainstream community. Schools in these situations tend to become alien institutions, quite apart from what goes on in the daily lives of these students.

One teaching strategy to enable minority students to deal with the conflicts in expectations between the school and the home is Social Values Clarification which is described in the modules on Bicultural Students and Involving Parents as Resources.

Written by

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Marietta Saravia Shore

Frances Schwartz

RECOMMENDED READINGS

Cole, Michael and Sylvia Schribner. Culture and Thought.
New York: John Wiley & Sons, Inc., 1974.
Especially Chapters 1, 2, 3 and 5

Graebner, Alan. "Growing Up Female." In After Eve: The New Feminism. Minneapolis: Augsburg Publishing House, 1972. Reprinted in The Nacirema. James P. Spradlay and Michael A Rynkiewicz (eds.). Boston: Little, Brown & Co., 1975. pp. 23-30.

Henry, Jules. "Golden Rule Days: American Schoolrooms."
In Culture Against Man. New York: Random House, 1963

FURTHER READINGS

Geertz, Clifford. "The Impact of the Concept of Culture on the Concept of Man." In Man Makes Sense: A Reader of Modern Cultural Anthropology. Eugene A. Hammel and William S. Simmons (eds.) Boston: Little, Brown & Co., 1970. pp. 45-65.

Munroe, Robert L. and Ruth H. Munroe. Cross-Cultural Human Development. Monterey, California: Brooks/Cole Publishing Company, 1975.

LESSON PLAN

for

LEARNING CULTURE: SOCIALIZATION

Objectives

To begin to understand that much of our behavior is learned as a member of a particular culture; that different ways of life require different skills; that these skills are learned in a variety of ways from different people in many situations both formal and informal.

Skills

To be able to identify those skills needed for a particular way of life; to identify some of the ways in which skills are learned.

Vocabulary

culture	skills	specialization
society	role	formal
environment	occupation	informal
socialization	status	function
organization	cooperation	resources
innate behavior		learned behavior

Materials/Resources

Excerpts from Studying Societies, Anthropology Curriculum Project, MacMillan Co., N.Y.: "The Mbuti of the Ituri Forest," pp. 27-30, and "Interview between an Anthropologist and a Mbuti Girl, pp. 47-53.

Problem/Motivation

Given descriptions of the Mbuti culture, to develop a list of skills, values and attitudes that must be learned to

live successfully as a member of the group; to compare this to students' own experience.

Developmental Sequence

1. Brief discussion and review of the concept of culture as learned behavior, appropriate for a specific environment, be it tropical rain forest (Mbuti) or urban "jungle." This might include review of specific vocabulary--resources, environment, adaptation, organization, material and non-material culture, and introduction of such terms as skills, learned and innate behavior, formal and informal learning. At this point such terms should be offered perhaps more as useful headings for thinking about what it is that must be learned rather than as vocabulary to be learned.
2. Reading of excerpts: this might most usefully be done in pairs or small groups with each being made responsible for listing of resources, skills, attitudes and values as they are identified in the texts.
3. Discussion of reading: drawing on the list developed by students in pairs or groups it should be possible to identify those skills necessary to live as a Mbuti, perhaps listing these collectively on the blackboard. At this point terms such as occupation, role, status, and specialization can be introduced as the discussion is extended to begin to identify specific ways in which skills are learned--from whom? when? how?
4. Rereading of texts, especially the interview, will allow students to identify both informal and formal learning processes, role differences, etc. Again, these can be listed.
5. Final discussion should include informal comparison: Which of the skills identified do students also have? Could they survive as Mbuti with present skills? Why not? This might lead to discussion of their own learn-

ing experiences. Where and from whom do they learn? What skills, attitudes, values are necessary to live in a city? Why is school necessary? What do we learn as members of a family, as members of a school? How are these skills, values and attitudes like/different from those necessary to live as a Mbuti?

Enrichment Activities

1. Development of socialization diagrams illustrating Mbuti and/or our learning experiences.
2. In response to the question "What do you hope to be as an adult?" students might develop a chart illustrating some of the role choices they see, identifying both formal and informal learning experiences they will have in order to acquire necessary skills.
3. Students might develop charts illustrating different skills learned inside and outside school.
4. Reading and discussion of passages from either Walkabout by James Marshall or Light in the Forest by Conrad Richter could be used as starting points for further discussion of almost all aspects of socialization.
5. Students might be asked to select and analyze specific children's stories to identify the cultural values, attitudes, etc. contained and taught in the story, or to visit a kindergarten class or the school playground to observe learning situations, games, activities, etc. to be later discussed in class.
6. Interviewing of adults, particularly teachers in school might also be a possible follow-up activity, asking about teaching goals and learning experiences felt to be most significant for students of different ages. Again planning of questions and follow-up would need to be carefully supervised and fully discussed in the classroom.
7. An alternative source for analysis might be any of the many children's television programs offered daily.

Written by
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BILINGUAL EDUCATION APPLIED RESEARCH UNIT
HUNTER COLLEGE, CUNY

Bilingual Cross Cultural
Social Studies Objectives

Sequence: Cultural Commonalities
Unit: What is a culture?

Developed by BEARU under contract to
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CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Cultural Commonalities

Unit: What is a Culture?

Grade: To be adapted to any grade above second

1. Given the prior learning of "Social Values Clarification" skills in Unit 1.0 of the Third Grade Core Curriculum Objectives, students will have learned to listen and paraphrase and contribute to group discussions in a sharing circle.
2. Given the prior learning of examples of ecological systems and the cultures which have adapted to and altered them in the Third Grade Core Curriculum Objectives Sequence, "Comparison of Cultures in Ecosystems Around the World", students will have examples to refer to as a foundation for learning the objectives below.
3. Given a definition and examples by the teacher of what a culture is (the way of life of a people: their shared language, world view, beliefs and values, and integrated patterns of behavior which are learned by the younger generation from the older), students will be able to define a culture in their own words, and identify their own.
4. Given examples of a system by the teacher, such as the parts of a watch in disarray and then organized by the teacher so that it functions, students will be able to generalize that in a system the whole is greater than the sum of its parts, depending on the organization of the parts and be able to give other examples of systems (the human body, ecosystems and cultural systems).
5. Given the experience of learning about at least two cultures, and the information that most societies have similar institutions: the family, kinship (relatives), marriage, belief systems, education, economic systems, laws, as well as social structure: arrangements by which access to the production, distribution and consumption of natural resources is ordered, the students will be able to identify examples of each institution in the cultures of the societies they have studied, and explain how the institutions function to give the culture continuity over time.
6. Given similar sets of cut out symbols of institutions: 20 people, adults and children, 5 houses (kin) 5 rings (marriage) 2 schools, 5 tools (economic production), 20 dollars (economic exchange), each student will be able to place them on a page in any pattern or grouping he or she chooses and generalize that with the same elements, different patterns can be formed.
7. Given completion of objectives 4-6, students will be able to generalize that the particular patterns of organizing the institutions of each culture, according to the shared history of a society or nation, makes each culture unique, even though all cultures have similar institutions.

Sequence: Cultural Commonalities

Unit: What is a Culture?

8. Given a discussion about how students learned their first language in their home and learned values and patterns of interacting with other people from their parents, grandparents, aunts, uncles, and padrinos, students will be able to generalize that they learned their culture in their home from their families, and find out from their teacher that this learning is called socialization or enculturation: learning to be a member of a cultural group.
9. Given the above discussion about socialization and how families and relatives are the primary institution of such learning, students will be able to identify other sources of socialization such as religious institutions and schools.
10. Given examples of the behavior of abandoned children raised in the wild who cannot speak any language and who cannot relate to people, students will be able to generalize that all children need to be brought up by people within a culture in order to be what we know as human.
11. Given completion of the objectives on socialization and enculturation and given discussion of the experiences of the students which indicate both the similarities and differences between their values and behavior and those of their parents, students will be able to identify some of the factors which have led to any differences.
12. Given the definition of acculturation, the process of becoming adapted to a new or different culture, and given examples of people who have been born in one society and brought up in another -e.g. Joseph Rhinehart, who was born in the U.S. and whose family moved to China when he was very young, became an acculturated Chinese; he spoke Chinese and followed a Chinese way of life - students will be able to verbalize that people learn and become a member of whatever culture in which they are reared.
13. Given a definition and examples of a subculture, a group within a larger society that separates itself or is separated from the majority, and which may maintain or generate differences in their way of life from the patterns of the dominant culture, students will be able to give examples of subcultures.
14. Given historical examples showing that when the factors that keep subcultures apart are lessened, for example through the similar education of many European immigrants in the United States, the people of the subcultures tend to acquire and share the way of life of the larger society, students will be able to distinguish between the process of acquiring the culture of the larger group, called acculturation in the first generation from the process of assimilation of the culture (its values, language and patterns of interaction) by the second generation.

Sequence: Cultural Commonalities

Unit: What is a Culture?

15. Given historical examples and the definition of assimilation as the cultural absorption by a minority group of the way of life of the "mainstream" or socioeconomically dominant cultural group, students will be able to give historical examples of immigrant minority groups which:
 - a) have assimilated the mainstream culture of U.S. society (Irish, German).
 - b) have maintained their own language and cultural patterns (the orthodox Jews, the Amish).
16. Given the completion of the objectives on socialization and acculturation (#8 - 15) and given the learning of the objectives of several cultures such as those in the Sequence on Indigenous American Civilization, students will be able to conclude that differences in the ways of life of different cultural or ethnic groups are learned, not biologically determined, and give evidence for this.
17. Given the fact that some groups may assimilate culturally (follow the belief system and way of life of the socioeconomically dominant cultural group) but are refused social admission to certain groups, housing, and jobs by that socioeconomically dominant group through various forms of discrimination and segregation, students will be able to distinguish between social integration (access to positions of economic or political power) and cultural assimilation, by giving examples of each.
18. Given a discussion that some ethnic groups in the United States, have culturally assimilated many of the aspirations and values of the socioeconomically dominant cultural group yet have remained socially marginal or socially segregated, students will give examples of this situation.
19. Given a discussion of the fact that many of the groups which are segregated or socially marginal are the poorer groups of the U.S., students will investigate this relationship. (See Unit: Racial Prejudice).
20. Cultural Diffusion

Given the task to discover the contributions of various cultures which are now a part of U.S. culture, students will be able to find out and share with the rest of the class that our numerals were developed by the Arabs, the zero was invented by the Olmecs, monotheism was contributed by the Jews, the printing press was invented by the Chinese, the Spanish opened the New World to the Old, Jazz was created by Afro-Americans, and conclude that most cultures today have been influenced and include contributions by many cultures going back through time.

Sequence: Cultural Commonalities

Unit: What is a Culture?

21. Given photographs and discussion of four inventions of the Chinese which laid the basis for the period of European exploration and colonization of the New World, students will be able to match each invention with its function,
 - a) the lodestone compass used for navigation was invented by the Chinese in the 3rd century A.D.
 - b) gunpowder (later used for weapons) was invented in the 7th century A.D.
 - c) paper was first made from tree bark and rags in 105 A.D., transmitted to Western Asia in the 8th century; replaced parchment in the 9th century
 - d) printing from woodblocks was begun in the 7th century and reached Europe in the 14th century
22. Given completion of the objective above, students will be able to relate how each invention was used in European exploration, colonization and dissemination and enforcement of ideologies and laws.
23. Given the above objective, students will discuss how one culture utilizes the inventions of other cultures.
24. Given the article by Ralph Linton, "The One Hundred Percent American" the students will be able to generalize the principle of the fundamental unity of human beings developed by Bastian in the past century.
25. Given a discussion of the same article, students will be able to identify the elements of other cultures which the United States has incorporated, including beliefs, science, material technology, art and music.
26. Given a discussion of the history of government by monarchs in much of Europe, including Britain, and the development of democracy by the British settlers after their contact with the Iroquois who were practising this form of government by consensus of the governed, and the further diffusion of democracy from America to France where the French Revolution followed the American Revolution by a few years and the subsequent revolutions in Latin America and the Caribbean, students will be able to discuss how the ideas of democracy and independence of colonized people were diffused across time and space.
27. Given the definition of transculturation, the mutual influence of different cultures in contact, and given discussion of examples from the students' experience, students will be able to identify the influences of the United States on Japan and Japan on the United States.

Sequence: Cultural Commonalities

Unit: What is a Culture?

28. Given class research on the effects of urban industrialization on traditional cultures, students will recognize one of the factors producing cultural change around the world.

Written by Marietta Saravia Shore

Reviewed and supplemented by Dr. Eduardo Seda Bonilla, Nancy Foxworthy and Pedro Pedraza

Teachers interested in further background might read the article, "Ethnic and Bilingual Studies for the Construction of Culture Pluralism" by Dr. Seda Bonilla in Introduction to Bilingual Education Edited by Luis Ortega, Anaya - Las Americas, 1975

and

Culture, People, Nature An Introduction to General Anthropology by Marvin Harris, New York: Thomas F. Crowell Co., 1975.

CULTURAL DIVERSITY: INDIVIDUAL DIFFERENCES

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CULTURAL DIVERSITY: INDIVIDUAL DIFFERENCES

OBJECTIVE

Learners will be able to define stereotypes, select examples and identify reasons for their development.

KEY TERMS

- . Personality: the organization of an individual's emotional and intellectual patterns of thinking, feeling and behavior
- . Role: a pattern of behavior associated with a particular status in society
- . Social class: one of the stratified groups in a hierarchically arranged society, characterized by its access to power and basic resources
- . Status: an identifiable position within a society which is ascribed (inherited) or achieved by groups or individuals
- . Stereotypes: commonly held overgeneralizations about the behavior of groups of people or individuals from a culture different from one's own

KEY CONCEPTS

- . Diversity exists within every society because the options that individuals and groups have for organizing and leading their lives vary.
- . Individuals within any culture exhibit wide variations in personality.
- . Stereotypes represent individuals within a cultural group as identical in certain basic respects.
- . Role expectations are the expectations concerning ways people ought to behave associated with social positions in a society.
- . Culture can be defined as policy gradually established by groups of people in order to further their interests as well as a contract between people established through practice to mutually facilitate their efforts.

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PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race
- . Learning Culture: Socialization

CULTURAL DIVERSITY: INDIVIDUAL DIFFERENCES

In the first three modules we discussed culture in general terms. We have not explored the place of the individual in a society and some of the problems that result when generalizations are made about different cultures.

If we recall our definition of culture as learned and shared values and behavior, it is not surprising that we find that members of a particular culture tend to share patterns of interaction that may contrast sharply with that of individuals in other cultures.

Let's look at some of the assumptions we tend to make about the members of a culture:

Two people are talking to each other about the performance of an ethnic group in school. One remarks "All of those children act that way. That's just their nature. That's the way they act."

What opinion is the person in this situation expressing about people with ethnic identities different from his own?

Are the attitudes expressed by the person in this situation unusual? Why not?

Why would one group of people make assumptions that others have certain characteristics in common?

Some discussion points might be: the individuals do not understand the culture in question; they are assessing behavior by comparing it with more familiar behavior; they are using their standards to judge behavior; they may feel more secure if behavior is similar and thus fits into their own framework of values and interactions.

A stereotype is a commonly held generalization, but it is not necessarily an accurate idea about the behavior or values of individuals with a culture different from one's own. Yet we develop them and act as if they were accurate. Stereotypes often reveal as much about the culture of those who hold them as they do about those whom they characterize. Why?

How do stereotypes represent a culture? Although there are certain similarities between people in a culture, stereotypes represent individuals from any given culture as though they were all identical in certain respects. What are some problems of stereotyping?

Some possible responses include:

- . overgeneralization . not seeing individual differences
- . treating all persons the same . acting upon inaccurate information.

The fact that people share a culture, does not necessarily mean that they are exactly alike. The close examination of any culture reveals a wide range of personalities within that culture. In the module on socialization we pointed out that individuals and groups perform various functions within any culture and have different degrees of access to information about their culture. Thus within each cultural group, individuals and groups are shaped by a variety of factors, for example, sex and economic status. Although they may have the same cultural background, their options and limitations make them substantially different.

The social class system in the United States cuts across most cultural groups. For example, there are some

Puerto Ricans who are wealthy, educated members of the upper socioeconomic class, some who are members of the middle class and the majority who are members of the lower socioeconomic class. In the previous module on Culture and Race we discussed some of the historical, economic factors which explain this.

Some individuals in a cultural group have access to greater resources than others, depending upon the opportunities open to them as members of a particular social class. Their social status or position is accompanied by a corresponding role or behavioral expectation.

Every society has expectations about the rules, responsibilities, values and attitudes that are to be followed by those holding specified social positions or as members of a particular social class. Teachers and doctors are expected to follow certain behaviors when they enter these professions. Individuals from one cultural group may be influenced by both cultural and societal position rules of another cultural group. In fact, social status or position rules may be applied to an entire cultural group within a society. We know that these rules are not always applied consistently. Some rules may apply to one situation and not to others or the rules may be unclear and conflicting. We are all familiar with the acceptance of professionals from a minority cultural group when the interaction involves an educational or business situation but the use of a different set of rules by some groups in social situations.

Often individuals have to make choices about the set of rules they will follow. For example, family ties may conflict with behavior necessary for occupational advancement and the outcome might be moving away from the family to a better job. Each of us makes some choices. However, those in higher social positions have access to more resources and power and therefore wider options.

If individuals within the same culture and within the same socioeconomic class make different choices about which rules to apply in different situations, this means that a culture has a certain amount of elasticity and that a variety of behaviors and values exist within any one culture. It can be said "a culture is characterized internally not by uniformity but by diversity of both individuals and groups."¹

Let's look at another definition of culture--one that allows the complexity of diversity. Wallace defines culture as:

Policy, tacitly and gradually concocted by groups of people for the furtherance of their interests, and contract, established by practice, between and among individuals to organize their strivings into mutually facilitating equivalence structures.²

This can be restated as, culture can be defined as policy gradually established by groups of people in order to further their interests. Moreover, culture can be viewed as a contract between people, arrived at through experience, to mutually facilitate each other's efforts.

Could this characterization of culture be interpreted as strategies for living? Are there ways in which you see your own culture in terms of such strategies? How are these

strategies different from the others in that society?

Depending upon the interests of the teachers, they may wish to discuss the differences between a minority culture and majority culture or the differences between lower and middle socioeconomic classes.

Why is it valuable to provide your classroom students with insights about cultural diversity?

- . To break away from stereotypes about others and to see stereotypes as myths developed by one culture as a way of viewing another.
- . To understand that differences exist within as well as between cultures. There is a wide range of individual differences within every culture.

Let's look at a videotape that represents a stereotype of the "typical" New York City Puerto Rican experience. While watching the tape, try to recall some of the ideas that we have just discussed. Recall the fact that stereotypes develop about a culture as a homogeneous entity--in this case "the Puerto Ricans" and also about particular social class behavior--in this instance, lower/working class.

Discussion Questions for the Videotape "Window on Harlem"

Let's look at Juan and Lolita. Juan came to the barrio as a young man and Lolita was born here. What did you think about the way Lolita was portrayed? Do you think that someone in her position would meet her father-in-law with curlers in her hair? And what about Juan's introduction of his father? What did you think about his saying "this is my old man?" Did you think these were accurate representations or did they

reflect an outsider's view of people living in the barrio?

There was a lot of talk about drinking in this film-- at the airport and in the kitchen. What about the kitchen scene? Is the conversation there representative of how people would act under these conditions--the father coming nine days after his wife had died? Do you think that this conversation might reflect more the way an outsider thinks that life is in the barrio?

Look a noment at the differences between Doña Maria and Lolita. The older woman came from Puerto Rico and Lolita was born here. How much of the differences in dress and sensitivity are due to age, how much due to birthplace? Would someone like Lolita necessarily be less sensitive because she was raised in New York? What about the attitudes that exist about Island-born individuals and New York-born Puerto Ricans (or any other migrant group for that matter)? Do you see any of these stereotypes in this tape?

What did you think of the discussions about speaking English? Do you think Lolita or Puerto Ricans born here would not try to speak Spanish? What has been your experience? What might account for the scene? Could it also be a stereotype of what individuals think happens to the language in New York? (This could also be pursued from the point that this may be an Island stereotype of the insensitivity of New Yorkers and their lack of respect, to speak to an old man in English and not in Spanish.)

Recall Cipriano's statement about having heard that

people do not cry in New York when someone dies. How do you think beliefs like these come about? Also remember Lolita's statements about attitudes about death in New York and her discussion of turning on the radio. What do you think of Lolita's attitudes? Are her attitudes common among New York Puerto Ricans? How many of the customs and obligations to be observed on the death of a relative are retained by people in New York? If Lolita's attitudes are not reflective of the general customs observed here in New York, how would you explain their inclusion in what is supposed to be a typical portrayal of Puerto Rican life? What are the stereotypes about New York Puerto Ricans not knowing customs, giving them up, being unfeeling and insensitive and adopting what many describe as "mainstream" ideas and customs (which may only be stereotypes)?

What did you think about Lolita's reaction to the "rooms for rent" sign? Do you think considering the reason for the arrival of the relatives, that someone would suggest that the father and son not stay in the apartment? Do you think that in a real life situation a man or woman would discuss the moving with other relatives without discussing it first with their spouse, particularly in this culture?

Written by

Frances Schwartz

Nancy Foxworthy

FOOTNOTES

1 Anthony F. C. Wallace, Culture and Personality.
2nd Edition. New York: Random House, 1970, p. 24.

2 Ibid.

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The Videotape "Window on Harlem" is available from the
Institute for Urban and Minority Education, Teachers College,
Columbia University, New York, New York 10227.

Tape was prepared for the New York City Department of
Corrections, Center for Correctional Training--Spanish
as a Second Language and Cultural Awareness Training.
Based on Curriculum prepared by Professors Clara Velasquez
and Jose Luis Reyes. Produced by PRC Metronamics, Inc.
Executive Producer, Gregorio Rosenblum; Script Writer,
Roberto Rodriguez; Director, David Hawthorne.

Abraham Beame
Mayor

Benjamin J. Malcolm
Commissioner

1974

RECOMMENDED READINGS

- Barnouw, Victor. Culture and Personality. Homewood, Illinois: The Dorsey Press, 1973
Especially Chapter 17
- Beals, Ralph L., Harry Hoijer and Alan R. Beals. An Introduction to Anthropology. New York: Macmillan Publishing Co., Inc. 5th Edition, 1977
Especially Chapter 18
- Harrington, Charles C. "A Psychological Anthropologists' View of Ethnicity and School." IRCD Bulletin X:4:1975. A publication of the Institute for Urban and Minority Education, Teachers College, Columbia University, New York, New York 10027
- Simmons, Ozzie. Stereotypes: Explaining People Who Are Different. From the Mutual Images and Expectations of Afro-Americans and Mexican-Americans. Daedalus, Journal of the American Academy of Arts and Science. Boston: Mass. Spring 1961, Ethnic Groups in American Life. Also in Conformity and Conflict. James P. Spradley and David W. McCurdy (eds.). Boston: Little, Brown, & Co., 1971. pp. 194-205
- Whiting, Beatrice B. (ed.) Six Cultures: Studies of Child Rearing. New York: John Wiley & Sons, 1963

FURTHER READINGS

- Hannerz, Ulf. Soulside. New York: Columbia University Press, 1969
- Robbins, Richard H. Alcohol and the Identity Struggle: Some Effects of Economic Change on Interpersonal Relations. American Anthropologist 75:99, 1973
- Wallace, Anthony F. C. "The Cultural Distribution of Personality Traits." Culture and Personality. New York: Random House, Inc., 1961. Chapter III

LESSON PLAN

FOR

CULTURAL DIVERSITY: INDIVIDUAL DIFFERENCES

Objectives

- . To enable students to understand that stereotypes are generalized ideas, usually based on limited or even inaccurate information, about the behavior and values of people of another culture or socioeconomic class.
- . To enable students to recognize the connection between stereotypes and behavior that is prejudiced and discriminatory.

Skills

- . to be able to distinguish between valid and erroneous generalizations.
- . to be able to recognize stereotyped ideas or statements.
- . to be able to challenge stereotypes on the basis of specific knowledge, and a general understanding of the diversity of behavior and values within any one culture.

Vocabulary

generalization	misconception	diversity	behavior
culture	prejudice	conformity	
stereotype	discrimination	expectations	

Materials/Resources

- . New York Times article (see attached copy)
- . prepared activities for students (see below)

Motivation

Material for consideration and discussion will be provided by two activities to be done individually and responded to by all students.

Developmental Sequence

Activity 1: Ask students individually to respond in writing to a prepared list of words. The following are offered as a suggestion:

welfare	policeman	Moscow
New York City	England	mountaineer
Indian	Mexican	natives
Eskimo	judge	foreigners

Allow a relatively short time for this activity. To prevent discussion at this point, it might be most useful to distribute the list to each student individually.

Activity 2: Ask students individually to decide whether a prepared set of statements are true or false. The following list offers some suggestions:

Some men can't cock.

Poor people are lazy.

Africa is a country.

New York City is a dangerous place to live.

Indians are fierce, warlike people.

Lawyers are more intelligent than other people.

Girls enjoy writing and art.

Foreigners are less educated than Americans.

Some boys are good at math and science.

Africans live in villages.

Indians hunt for their food.

Cooking and cleaning are activities some women enjoy.

The first American was George Washington.

People on welfare prefer not to work.

Before a class discussion, it might be useful to have students pair off and compare their answers to this True and False List. Can they agree on the true/false decisions?

Class Discussion: Activity 1 can proceed in several ways. It would be most useful to write everyone's responses to the Activity word list together on a blackboard so all students are aware of the range and kind of responses. Then students can be asked to discuss how/why they associate specific terms, labels, groups with these words. How have these terms been learned? (TV, history and reading books, friends,

parents, school, newspapers.) Do the responses describe the original list of words accurately? Why not? (limited knowledge or information, opinion not fact, selective facts.) How might these word associations affect our response to statements such as "She's Mexican" or "He's a policeman"? Especially how would it affect our expectations of, and behavior towards, the individuals labeled this way?

In Activity 2, true and false responses should be compared and discussed as a class. Most importantly, students need to think about how they reached their decisions. This should allow for discussion of the problems of generalization and how this can lead to stereotypes if the generalizations are based on incomplete information or misconceptions.

Further discussion should include the danger of acting on stereotypes. Here a topical point to start might be male/female roles. The New York Times article (see attached copy) might provide an additional talking point.

Finally, planned activity should include some consideration of how stereotypes can be shown to be just that--misconceptions and false generalizations based on limited and often inaccurate information. Utilizing the list of true/false statements, groups of students might be asked to do the necessary thinking and even research to present arguments to the class challenging the stereotyped statements, each group selecting a theme, for example, male/female roles, Indians, New York City, poor people, occupational positions, foreigners. Statements might be rewritten to avoid stereotypes. Further questions probably need to be raised concerning the usefulness of any kind of generalization.

Enrichment Activities

- . Analysis of a variety of sources (TV, reading books, advertisements, magazines, newspapers) to identify stereotypic images and statements. This might be an individual assignment or a planned class activity.
- . Development of an interview questionnaire for other classes and/or adults in school to explore common stereotypes and

and the extent to which individuals are aware of the problems and misunderstandings they generate.

- . Students might like to try their hand at writing specifically anti-stereotyped stories (See Ms. magazine's stories reversing or questioning male/female roles).

Written by

Hilary Ainger

By RICHARD FLASTE

It's American Indian Day today, and Lillian Rosen, a teacher at Public School 183, has her work cut out for her: she's going to try to teach her first-graders that Indians are human beings.

"The kids," she said the other day, "don't have the faintest idea that Indians are real people."

She had just gone through what turned out to be a dismaying exercise in plumbing the attitudes of the children. A question-and-answer period revealed that these East Side children held a one-dimensional view of Indians in which all their imagined "red" men spent most of the time, as one child put it, "killing a lot of people."

And when they weren't killing people—cowboys, for the most part—they were engaged in the somewhat more benign pursuit of killing animals for food. And that was it.

It's the kind of monolithic image that frustrates Indians and leaves some of them bitter about the culture that has nurtured it through entertainments and through misconceptions and apathy among parents.

The children, sitting on the floor in

Mrs. Rosen's classroom, gaily answered such questions as: "Do Indians ever wear clothing like yours?" The answer came as a chorus of no's.

They were asked if Indians ever lived in the city (in fact there are more than 10,000 who do) and they didn't think so.

One boy in the class—which, ironically, was extraordinarily multiethnic, with blacks, whites, Orientals, Latins and a Greek—contended that Indians would be "too stupid" to live here.

"If an Indian moved to the city, he'd kill people," he said. "He's not smart and would think people were cowboys and would kill dogs because he would think they were water buffalo or fish."

There was one defender of Indians in the class who felt they were forced to kill by cowboys who "started the fight."

Had these children ever seen an Indian?

A boy said he had met an Indian once, "down South." This man "was wearing a gun in his pocket and feathers and dirty clothes."

A girl said she had seen Indians close up. She was on a train and Indians surrounded it. "I saw Indians take off the girls' dresses and it scared me," she

said, her eyes moving back and forth as she read the story unfolding in her mind. "It was something I saw outside the window of the train. There was a chief and the cowboys shot him. I was safe inside the train. The Indians were all around."

When an adult wondered where the children had got their ideas, they explained vaguely. They remembered something happening with Indians on a "Lucy" show, and talked about Indians on "F Troop." One of them recalled the character, Jim West, killing an Indian on "Wild, Wild West," and another child remembered gleefully how an Indian was going to make rabbit stew out of Bugs Bunny.

Mrs. Rosen asked the children to draw pictures of Indians and tell stories related to the pictures. One of the stories was simple: "My father used to watch Indians on TV. My brother likes to be a cowboy."

Mifaunwy Shunatona Hines, an Otoe-Pawnee-Wyandot and a prominent Indian spokesman, said she finds it "very discouraging" when she learns of such attitudes among children, especially when she hears of children "playing Indian."

"Nobody," she said, "plays Italian or black—it's still only the Indian people who are referred to in that way."

Mrs. Hines, who is executive director of the American Indian Community House, said she does think, however, that some headway is being made. She sees some improvement in the schools and she is pleased with the impending formation of an Indian parents' advisory committee that will work through the schools to inform children and parents.

The committee will also try to bring together Indian children in the city's school system who live now with a sense of lonely isolation. (The official total is around 600 children, but Indian sources assume there are many more Indian children in public school classes who simply haven't told their teachers about their backgrounds.)

Mrs. Hines said that because of the prevalent stereotypes, when an Indian child is known to be one, "he can really suffer." It's not so much that he's made to feel inferior, she said, but rather "he feels ridiculous."

The first thing that happens, Mrs. Hines said, "is he's greeted with war whoops."

"And it's frustrating," she went on,

"because the one child isn't able to change the whole impression, but he tries."

Dave Richmond (his Indian name is Fallen Branch) is a 34-year-old Menawak who was once an ironworker but is now a full-time student at Schenectady Community College with hopes of becoming a doctor. He's done what he could to break through the stereotypes, lecturing around the state as part of the Thunderbird American Indian Dancers group and on his own. But he remains bitter about the attitudes he encounters.

He has this explanation for the stereotypes: "Usually if you do something wrong to people you try to degrade them afterwards. That's what the whites are doing to the Indian people."

He recalled the time several years ago when he was still an ironworker and his boss invited him over for dinner.

After dinner, Mr. Richmond remembered, "we were sitting around having a beer and a cowboy and Indian movie came on the TV. The father told his son, 'Dave's an Indian.' And the kid said, 'No, he can't be.' But the father said, 'Yes, he really is.' And the kid got pale and started crying and screaming and took off."

"I looked at the father and told him, 'This is your fault.' Then I got up and walked out of the house."

Mr. Richmond said he thinks that informing children and their parents about Indian history and how his people live today is the greatest hope for improvement.

"We live in houses," he said, "wear the same clothes as anyone else—and if I had to hunt for a living, I'd starve to death."

He'd probably be pleased with what Mrs. Rosen is going to do today at P.S. 183.

She's going to tell the children that "the kind of work Indians do can be the same kind of work that everybody else does." She's going to ask them such questions as: "How would you feel if you were kicked out of your homes? Because that's what happened to the Indian."

And she hopes when it's all over that if she asks her pupils who the "first American" was she won't get the answer she got the other day when two children with unwavering certainty said, "The first American was George Washington."

CULTURAL DIVERSITY: MIGRATION AND ETHNICITY

OBJECTIVE

Learners will explore some of the problems faced by migrants, discuss why these problems occur and how individuals and groups cope with them.

KEY TERMS

- . Ethnicity: the concept that an ethnic group is a group which shares common cultural norms, values, identities, and patterns of behavior and whose members both recognize themselves and are recognized by others as an ethnic group
- . Situational ethnicity: the emphasizing of either the values or patterns of behavior of one's ethnic group or the majority culture in specific situations

KEY CONCEPTS

- . Culture is not static but changing.
- . People use and change their culture when they move to a different location.
- . Migrants develop individual and group strategies for organizing their lives in the new setting.
- . Individual migrants become involved to different extents in the old and new settings and thus develop different sets of obligations and expectations.

TEACHING STRATEGY

- . Students will learn to interview one another and their parents concerning migration.

CULTURAL DIVERSITY: MIGRATION AND ETHNICITY

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"The Structuring of Ethnicity"	

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PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race
- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences

CULTURAL DIVERSITY: MIGRATION AND ETHNICITY

In the preceding module, we began to look more intensively at the concept of culture and cultural diversity. We explored the diversity within any culture which results from the individual differences of its members. In this module we are going to view cultural diversity from a somewhat different but related perspective. The use of culture by its members and its meaning to them can change from one situation to another. We are going to examine the complex ways in which culture and its representation can and does change.

When anthropologists first began to investigate cultures, they focused primarily on isolated, remote and primitive societies where people lived only with others like them. By investigating the social life in rural and urban areas of industrialized society, we have learned to study how people use and change their cultures in different locations as well.

Migration represents one shift in culture. We viewed a videotape about migrants in New York City. Migration of that sort demonstrates some key aspects of cultural diversity. As a result of migration, individuals from one culture move to a new environment with its own culture. Yet they bring their culture, their ideas about appropriate behavior and their values to the new environment.

How do the behavioral expectations and rules of the culture people bring shape their expectations and behavior in their new situations?

Let's first consider the migration process. Then we will look at the reaction and adaptation techniques of Puerto Ricans upon becoming members of one minority ethnic group among many in an urban setting like New York City instead of members of a more homogeneous culture in Puerto Rico.

What are some of the problems people face in encountering New York City? How do they adapt to the physical and social demands of the new situation? For example, how do they find work and adjust to the requirements at their place of work? In order to get a better insight into this process, we are going to do some "interviewing" ourselves.

The following exercises can be completed either by dividing the class into small groups from similar cultural situations or by working with the class as a whole. The choice would depend on the number of individuals present and the range of backgrounds represented in the group.

Let's attempt to determine

- 1) What was life like in the rural areas of the country of origin? What types of changes would rural individuals have to make to adjust? (Particularly in the areas of work, religion, social life, education, living arrangements, illness.)
- 2) What was life like in urban areas of the country of origin? What kinds of changes would individuals have to make to adjust to the United States? (Consider the same areas of work, religion, social life, education, living arrangements, illness.)

What are some of the key differences between the urban and rural situation?

What situations seem to be the most difficult for the rural and urban migrants?

When migrants arrive in New York they have to devise ways of coping with the new situations and problems they encounter. They develop individual and group strategies and mechanisms for organizing their lives in these new settings.

One way to begin to understand their strategies is to understand how and with whom people choose to live, socialize, and identify. We can visualize them on a continuum from the former setting to the new setting:

former setting-----new setting

If individuals keep most of their choices in the range of activities and interactions associated with the former setting, then they will pursue one type of life style. As individuals make more choices in areas involving the new setting, then they will shift more of their obligations to these activities. Most likely, this will mean that their relationships with individuals in the former setting will also change.

All of this is a process, and not everybody moves completely along the continuum. Many individuals engage in activities that allow them to learn new behaviors. Probably no one moves completely to a static position along the continuum but back and forth depending upon the situations. We can find different sets of individuals at various points. For this reason, persons appear to be involved to different extents in the former setting or in the new one.

The most important components of the migrants' coping strategies are the way they interpret and express their own

ethnicity, and the flexibility they are permitted for these expressions in the new settings.

In the process of adapting to new social settings, individuals shift their expressions of themselves and their ethnic identities depending on the situation. Social scientists call this "situational" ethnicity.

Even though you are born a "insert name of ethnic group," your ethnicity is just one of many social identities you possess. You might consciously or unconsciously emphasize ethnicity in some settings and not in others. Why?

Have you ever made a choice about your own ethnicity?

Learners should understand that everyone possesses a variety of roles; for example, one can be a parent, teacher, student, child, community leader, religious organization member, neighbor, and ethnic group member. In a given situation, a person participates selectively. In a teaching situation, one may be seen as a teacher who is also a graduate student. The fact that you are also a parent may not be important to the interaction with your students. The behaviors associated with mothering are therefore not called into play. In some situations the fact that you are a teacher from a particular ethnic group might be important. In other situations, being just a teacher without an ethnic label attached is what is important. Ethnicity may be viewed to some extent as a label, which may or may not be activated in a particular interaction.

However, we cannot always choose the labels that affect our interactions with others. The mother of the two Potawatamie Indian children seemed to be saying that her children had no choice about their ethnic identity. (See earlier module on "Culture and Race," p. 7.) She implied that they were forced by social circumstances to be all Indian.

What limits the choices that certain ethnic groups can make about shifting or manipulating the expression of their ethnic identity, or one of their ethnic identities, as in the case of the Potawatamie Indian children?

Responses should include:

- . skin color or other observable phenotypic characteristics
- . racial prejudice
- . existing elite status groups
- . job discrimination
- . limited economic resources
- . limited education
- . limited access to different role models

We discussed previously that an "ethnic" group is a socially defined concept. It is one way of categorizing people into groups. Historically this concept has been politically manipulated and many ethnic groups have been economically exploited. If we look back to find when the concept was first used historically, we find it was used after the development of countries or nation-states when diverse peoples were placed under one political system which was usually controlled by one dominant group or when populations migrated across national borders.

Why did people cross national boundaries?

- . The West Africans were captured and shipped across the Atlantic to become slaves in a plantation economy in West Indies and United States
- . Chinese "coolies" were shipped to the Caribbean and South

America to become indentured workers

- . 6,000 Scottish war captives were shipped by the British to Barbados to become indentured laborers in that British colony.

All these men in movement had something in common. They were shipped to another country to supply cheap labor to landowners. They filled a need for the development of industrial capitalism. After the plantation slave economy was replaced by wage labor, these people became more than a cheap supply of labor, they also became a market for commodities.

We have seen that there is a relationship between some groups called ethnic groups and economic exploitation.

What are some of the ethnic groups in the United States:

Draw out Blacks, Puerto Ricans, Dominicans, Chinese, Italian, Native Americans.

America has been characterized as a "Nation of Immigrants". But what are some of the differences between the ways these ethnic groups came to America?

- . Some came voluntarily to seek economic opportunities; others to avoid religious persecution.
- . Some, the Native Americans, have been in the Americas for at least 15,000 years. They were pushed West and onto reservations by European immigrants.
- . Some came involuntarily--the slaves.
- . Some were political prisoners; some indentured laborers.

What is the situation of these ethnic groups today?

One anthropologist, Ogburn,¹ has called the Blacks, Mexican Americans, Native Americans, and Puerto Ricans the oppressed minorities. This is because their situation was different from the immigrants who came voluntarily to the United States. The oppressed minorities include people who were captured or shipped involuntarily, or Native Americans pushed westward from their native land or those who supplied or still supply labor under a colonial system. The oppressed minorities are the ethnic groups who have suffered discrimination in employment and underemployment as well as in education and other services.

There are sociologists, such as Moynihan in his book Ethnicity,² who have characterized oppressed minorities as having a "culture of poverty." The result of this has been to categorize people in this "culture" as having cultural norms of fatalism and shiftlessness and of lacking achievement motivation. This "culture" of poverty is said to be the cause of that ethnic group being unemployed or for fatherless families, that is, that younger members are socialized into repeating the patterns or lifestyles of their families. By using the term culture, these sociologists have obscured the fact that minorities in this situation are actually adjusting to and making adaptations to the societal positions to which they have been assigned and coping with the economic deprivation that they face.

Instead we might look at the societal factors, such as racial discrimination in union membership or hiring prac-

tices. These are two of the causes of the low wages, unemployment and underemployment of oppressed minority groups.

Who benefits from racial discrimination in jobs and social stratifications? Some employers can use unskilled laborers who will work for lower wages if no better paying jobs are available. Employers of ethnic groups which may have been discriminated against in the past but who have established a cooperative network or monopoly of a field of employment or union, would benefit from maintaining that monopoly. These economic factors of the social structure of our society explain the reasons why members of oppressed minority groups are underemployed and at a position where they are receiving the lowest average wages.

Schools are microcosms of the wider society. The notions of a culture of poverty, racism and attitudes that exist outside of schools continue into the school and may influence the perceptions of teachers of ethnic minority groups in their classrooms. These beliefs and behaviors can be incorporated into the learning situation. Such systems as tracking through testing or the development of biased curriculum may continue to perpetuate exactly what teachers do not wish to continue.

Application

In order to be able to understand your own and your students' ethnicity, we are going to pursue the question of

whether or not people make choices about ethnic identity.
The following interview you are going to complete might be modified for classroom use.

Do you feel you ever chose what to be socially?
When? We are going to interview each other to find out.
Break up into pairs and ask each other the following questions: (Note: these questions should be Xeroxed and distributed to the students.)

1. What is your ethnic identity?

Or for those of you who have more than one, what are your ethnic identities?

2. In what situations do you feel a stronger "ethnic identity"?

with your family?

with others?

with whom else?

when?

3. Are there times when you intentionally act more" _____ " than others? with whom? in what situations? when? why?

Are there times when you intentionally act less

" _____ " than others? when? why?

4. With whom do you think you would feel you share more?

A _____ welfare mother?

A non _____ teacher?

It should take about 20 minutes for pairs to interview each other.

Discussion: How many people feel differently about their ethnicity in different situations?

In which situation does this happen most frequently?
Let's tally them up.

On the blackboard list such categories as WITH FAMILY, WITH FRIENDS, etc. and then count up the total number of students who responded with most in each.

What about question #3: When do you more intentionally act "ethnic"?

Allow students to discuss responses; then summarize in which they feel more "_____ " and the number who mentioned each.

What about the final questions?

How many chose a _____ welfare mother? How many chose a non _____ teacher? Why? What do you share or fail to share with the first, the second? What do your responses indicate about ethnic similarity and economic occupational likeness? Which seems to be more influential for you?
Look over our summary of responses on the board.

What conclusions about culture can be drawn from this exercise?

Probe for answers such as: culture is not homogeneous or uniform; culture becomes the meaningful interpretations and understandings about how to cope and organize social life, not only for groups but for individuals as well. People are not only the 'products' of culture but the creators and interpretators of it as well. People are determined and constrained by and then organize and make choices about culture.

How is the concept of cultural diversity we've discussed today--in terms of migration and situational ethnicity relevant to your social studies curriculum?

How could you use the interview technique and the concept of situational ethnicity in your social studies class?

Now we have discussed two types of cultural diversity. The first is the diversity among people, among individuals with different personalities and outlooks. The second discussed in this module is diversity in the lifestyles and customs of people from the same cultural backgrounds who migrate and adapt to a new area in different ways.

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LESSON PLAN
FOR
CULTURAL DIVERSITY: MIGRATION AND ETHNICITY

For classes that have some students who are in their beginning stages of learning English.

Grades Four, Five, Six

Concepts

- . The different cultural and ethnic groups in the United States have much to contribute.
- . The commonality among different migrant groups is:
 a sense of strangeness and
 dislocation in the new environment.
- . Many migrant groups have to overcome language barriers.
- . The many cultural and ethnic groups in the United States have many points of geographic origin.
- . The migrant and the receiving cultures have much to learn from each other.

Social Studies Objectives

- . Given a world map, the student will locate the countries of origin of those ethnic and language groups represented in their class.
- . Given a map of the United States, the students will locate the 50 States and Puerto Rico, the Virgin Islands and Guam, the trust territories of the Mariana and Caroline Islands, and the Panama Canal Zone.
- . Given a map of the Western Hemisphere, the student will locate the several geographical units that comprise the American Continent (North America, Central America, South America). The student will state that peoples of Latin America and the United States all refer to themselves as Americans.
- . Given researched information and readings (in Spanish or English), the student will portray the country or state of his or her choice in the skit "The New Wave."
- . Given a discussion of the various cultural contributions by different ethnic and cultural groups in the class, the teacher will elicit from students, their parents and friends, songs, dances, games, jokes, etc., and incorporate them into the skit "The New Wave," which will be performed by the entire class.

Language Arts Objectives

- . Given a class discussion of how individuals might react

to being placed in a new, strange environment, the student will write an experience story showing how he/she felt towards someone who was in a new situation that he/she personally was familiar with. (Example: How did he/she react to someone who was lost in a crowd? Did he/she help? Did he/she say "I don't know" and walk away?)

The student will compose and read experience stories based on how they felt in a strange, new situation. (1st day of school, 1st time he/she went swimming, the time he/she got lost, etc.)

- . Given the skit "The New Wave," the students who are in their beginning stages of learning English, will understand and repeat all the lines with correct pronunciation and intonation. They will then memorize their parts and the cue lines and actions.
- . The monolingual English-speaking students will understand and repeat the songs, games and jokes in Spanish from the skit, with correct pronunciation and intonation. They will then memorize the songs, games and jokes.

Key Vocabulary

States of the United States and Puerto Rico

Countries of Latin America

Materials or Resources

- . Bibliography; Skit "The New Wave;" maps of the world, of the United States and of the Western Hemisphere; readings, films: Miguel Up From Puerto Rico; Felipe--North of the Border (both available in Spanish and in English); filmloops: Mexican Americans, Puerto Rican Americans, Black Americans, Greek Americans, Chinese Americans, Irish Americans.

Motivation

Teacher will read immigrant literature selections so that transference from individual experiences of the children to the historic level can be made.

Activities

- . activities in the above objectives
- . view films, filmloops

Review

- . map skills, basic concepts

Evaluation

- . pre- and post-test map skills
- . teacher evaluation of 1) written stories and language learned from skit and 2) class discussions
- . contributions to the class of cultural items

THE NEW WAVE

An original play

by Elizabeth Gomez Harper

A Cross-Cultural skit for Social Studies/English
Grades 4, 5, 6

SCENE I (At an airport in the United States of North America)

First Citizen How do you do? Are you new here?

Puerto Rican
Newcomers Yes. We've just arrived. We're from
Puerto Rico. I'm Gloria Hernandez,
Jose's sister.

First Citizen Pleased to meet you. My name is John
Howard. (Student's real name should
be substituted.)

Puerto Rican
Newcomers The pleasure is mine. El gusto es mio.

First Citizen Have you met the United States?

Puerto Rican
Newcomer No. But I'd like to.

First Citizen: Well, come on then. I'll introduce you
to them.

Puerto Rican
Newcomers (Hesitates)

First Citizen: What's the matter? Is something wrong?

Puerto Rican
Newcomer (Gloria) No. It's just...that...well I'm a little
afraid.

First Citizen: Afraid? Of what?

Newcomer Well, I don't speak English very well.
As you can see. And I'm afraid of
making mistakes.

First Citizen: Oh, everyone makes mistakes when they are
learning a new language. Your friends
will correct you. And you'll learn.

Puerto Rican
Newcomer I suppose so. Poco a poco. Little by little

First Citizen That's right. And you could teach us to
speak Spanish.

Puerto Rican
Newcomer Con mucho gusto.

First Citizen: Con mucho gusto. Poco a poco. Come on.
Let's go meet the States (All exit)

SCENE II (At another gate in the same airport)

Second Citizen Hi there. Are you new here?
Dominican Newcomers Yes. We've just arrived.
Second Citizen Where are you from?
Dominican Newcomers We're from the Dominican Republic. Santiago.
 I'm Juan Ortiz. I'm Alma Gomez.
Second Citizen I'm Denise Williams. Pleased to meet you.
 Have you met the United States?
Dominican Newcomer No, I haven't. But I've heard a lot about
 this country.
Second Citizen Really? What?
Dominican Newcomer Well, that everyone here is tall, blonde,
 has blue eyes, chews gum, and drives his
 own car.
Second Citizen Well, not everyone. But it's always in-
 teresting to see yourself through someone
 else's eyes.
Dominican Newcomer You know, I was a little afraid to come, too.
 (Alma)
Second Citizen Afraid? I can't believe it. Why?
Alma I was afraid I wouldn't make any new friends.
Second Citizen You have one anyway.
Dominican Newcomers Thanks. Gracias. (All Exit)

CURTAIN

SCENE III (Various States are sitting and standing about the stage. They
are arguing.)

Massachusetts I don't like my role!
Indiana I don't either.
Florida He doesn't either.
Illinois She doesn't either.
ALL We don't like our parts.
Puerto Rican
 (Islander) (To New York) You gave yourself the best lines.
Arizona That's right! You're the whole enchilada.
Iowa I refuse to be a simpleton.
Washington I refuse to be a scatterbrain.
Virginia It's beneath my dignity.
ALL Yes! It's beneath our dignity.

MIGRATION

19

New York	Quiet, everybody. Don't you realize you will be participating in a great show?
ALL	Baloney! We don't like the jokes. They aren't funny. We refuse.
Florida	Say! Where's California? I haven't seen her at all today.
Massachusetts	I don't know. She's always off doing something else.
(Enter Newcomers and Citizens)	
First Citizen	It looks as though the States are arguing again.
Second Citizen	Yes. They usually end up by cooperating with each other. But sometimes it takes a while.
First Citizen	Good afternoon, States. We'd like you to meet some newcomers to our country. (Introduction)
Second Citizen	What are you doing?
Massachusetts:	We are refusing to participate in a ridiculous show New York has written.
New York	Yes, they are being stubborn, obstinate, misguided and short-sighted. It'll be the world's greatest lighthearted production. After all, it was written, directed, staged and everything by <u>me</u> .
Other States	Go along. Go away. Go to sleep.
First Citizen	What's the show for?
New York	Just for fun. That's the problem. The others want it to be more serious.
Second Citizen	Perhaps we can help. (To Newcomers) I'm sure the Newcomers would like to help, too.
All States	Sure. Why not?
Massachusetts	Good idea. Let's start with a dance. The waltz. (All get set to dance "The Sidewalks of New York.")
Dominican Newcomer	Chévere! We dance the waltz in my country, too, At the grand <u>bailles</u> .
Argentina	The waltz step is the base for many of our dances.
Massachusetts	That's interesting. Does anyone know the history of the waltz?
Neoyorican	Well, I have done considerable research in this area. You will be interested to learn that: (Reads material he/she has researched. This part could go to the student who actually does the research.)

New York (Interrupting) I'm sure people would rather see a dance than hear about it.

ALL Let him/her finish. You're always trying to steal the show. (Neoyorican resumes and finishes his/her part.)

Florida Where's California? She loves to dance.

Massachusetts I don't know. Let's not wait for her.

ALL O. K. (They begin to dance.)

Massachusetts (After dance) That was fun. I have a great idea. Why don't we teach the jokes to the Newcomers. It's a good way to help them learn English. . .even if the jokes are sort of dumb.

ALL GOOD IDEA! (Do jokes. Elicit from students.)

Dominican Newcomer Thanks. In return let me show you how to do a dance of my country. The Mangulina.

Florida Has California arrived yet?

New York (Looks around) No, but that's the way she is. She's probably off surfing somewhere.

ALL Let's dance. (They dance the Mangulina, after the Dominican Newcomers briefly show them the steps.)

Maine Great. That's a very lively dance. I have another good idea. Why don't we show the Newcomers an American game our children play? Simon Says. (Elicit any American game that is lively and brief.)

ALL O.K. (Various) I want to be Simon.

Rhode Island I'm the smallest. I should be Simon.

Others That's no reason. Well. All right.
(Play Simon Says. Followed by the Bank Robbers skit.)

Puerto Rico I know another game you'll like Mata ríle ríle. We play it in Puerto Rico. (Elicit another Hispanic game that is short and lively.)

States Por supuesto! (They play.)

Missouri That was fun.

States Si, Si. Real chévere.

Florida Say, isn't California here yet? Where in the world can she be?

New York We don't know. That's the way she is. Different, you know.

Puerto Rico (Running in, out of breath.) I just saw California!

Others Where? Where?

Puerto Rico	At the Far Fetched Theater. Putting on her own spectacular.
Newcomers	We'd really like to meet her. Would you direct us to the Far Fetched Theater?
Others (miffed)	Well! If you would rather be with her than us
Newcomers	No, but we'd really like to meet her. We've heard so much about her.
Indiana	We know. We try to make her behave. . . . But.
Illinois	I'll direct you. Turn left as you leave the auditorium... (Gives directions. Exit Newcomers.)
Virginia	But you've directed them in a circle. They'll end up here again.
Illinois	That's right. But don't worry. California will be here when they return.
Others	How?
Illinois (in a loud voice)	Say fellow States. Wouldn't you agree that California is a much overrated State. As a matter of fact- she is a very unimportant State.
Others	Right. (They continue other comments of this nature, until California enters, angry.)
California	What barbarians! That just shows how <u>uninformed</u> , <u>unenlightened</u> , <u>uncouth</u> , <u>ungrammatical</u> and <u>un-un</u> you all are. I don't know why I every associated with you.
(Re-enter Newcomers. To each other)	That must be California!
(To California)	How do you do, California? We've been wanting to meet you for a long time.
California	(To second citizen) Who are they?
Second Citizen	They're newcomers from the Dominican Republic and Puerto Rico. Our latest migratory wave.
California	(Pointing to the smallest newcomer.) She looks more like a ripple. Let's all go for a swim in the world's greatest ocean. The Pacific. It's right in my backyard.
New Jersey	Other people have oceans just as good as you. The Atlantic, for instance.
Puerto Rico	Or the Caribbean. Besides these individuals want to learn English. Not to swim.
California	What <u>either/or</u> mentalities! They can learn to do both. (To Newcomers) I will personally teach you to swim, surf, and speak English, prontísimo.
ALL	Let's go. Vamos.
(Exit singing and dancing to "Raindrops Keep Fallin' on my Head, or another elicited song.)	

THE END

LESSON PLAN

FOR

CULTURAL DIVERSITY: MIGRATION AND ETHNICITY

Who Are the Americans?

Grades One through Six

Concept: Americans (United States) are of diverse ethnic, cultural and geographic origins.

Skills

- . Research
- . Classification
- . Map skills
- . Reading and Study Skills

Objectives

- . Given readings and data on the different ethnic and cultural groups that make up the American society, and their point of geographic origin, the students will locate their points of origin on a world map and then classify the people of the United States according to the following categories:
 - . language origin
 - . geographic origin
 - . occupation or historic role or cultural symbol
- examples:
 - . goldminer, 49er
 - . actors, actresses
 - . labor leaders
 - . politicians
 - . cartoon characters
 - . feminists
 - . athletes
 - . religious leaders
 - . cowboys
 - . motorcyclists
 - . scientists
 - . symbolic relationships (generations: mother-daughter)
 - . candidates for political office
 - . people involved in an election campaign
 - . military (leaders, soldiers, different wars)
 - . others

(Note: Be sure that various ethnic and cultural groups are represented within these categories.)

- . After completing the above objective, the student will cut out pictures from various magazines and newspapers of individuals, groups, or symbols of representatives of the above categories. The student will then make a collage of the pictures on a large, paper wall map of the United States. Display on bulletin board.

(Variation: students may bring in pictures throughout the semester or at other time intervals.)

Key Vocabulary

culture
cultural traits
cultural anthropologist
cultural patterns
family culture
values
identity
cultural interchange
migration
immigration
ancestors
relatives
explorers
contributions
aspirations
rights
obligations

cultura
características culturales
antropólogo cultural
modelos o patrones culturales
paterna cultural o familiar
valores
identidad
intercambio cultural
migración
inmigración
antepasados, antecesoros
parientes
exploradores
contribuciones, aportaciones
aspiraciones
derechos
obligaciones

(Note: The teacher should select that vocabulary appropriate to the age-grade group. Also, the younger children might well be able to understand these terms in a strictly oral context.)

Materials

- . Bibliography . large paper wall map of the United States
- . a large number and variety of magazines and newspapers

Motivation

Teacher asks class: When does someone start thinking of himself/herself as Americans? When do people start thinking of themselves as Americans?

Activities

- . Objectives
- . Mastery of key vocabulary (aural, oral, read, written)
- . Library, research and reading
- . Discussions (total and small group)
- . Various exercises treating the migration, culture and ethnicity themes, under the major concept of cultural diversity. (See enrichment activities)
- . Hypothesizing about the impact of one culture on another
- . Time line: age of different independent nations (oldest--youngest)
- . Values of a Culture Guide

Evaluation

- . pre- and post-vocabulary test
- . teacher evaluation of discussions and written reports
- . diversity, quantity of classifications
- . pre- and post-test of map skills (locating geographic origin of various language/ethnic/cultural groups on a world map)

ENRICHMENT ACTIVITIES

Skill: hypothesizing about the impact of one culture on another

Procedure

Students are given transparent slips of red and green paper; a list of items, ideas, or characteristics one culture has developed; a sample reading in another culture as yet untouched by the first. After studying cultural interchange, students are to arrange the red and green slips according to:

- a) no interchange (blank)
- b) complete impact by one culture over another (over)
- c) interchange (next to)

Example: Red transparent paper for Angloamerican; green for Hispanoamerican.
Where Hispanoamericans interacted with Angloamericans in the United States.

LANGUAGE	(Red over Green)
FOODS	(Red next to Green)
PUNCTUALITY	(blank)
STYLE OF DRESS	(blank)

Variations: Add to this list; choose two other cultures.

Skill: Time line--age of different independent Latin American countries. Oldest-----Youngest.

Rio de la Plata (Argentina)	May, 1810
Banda Oriental (Uruguay)	February, 1811
Paraguay	May, 1811
Upper Peru (Bolivia)	February, 1825
Chile	July, 1811
Peru	July, 1821
Venezuela	July, 1811
Nueva Granada (Colombia)	November, 1811
Quito (Ecuador)	February, 1812
Republic of Gran Colombia (Nueva Granada, Venezuela Quito)	December, 1819

Mexico	September, 1821
United Provinces of Central America	1821
Costa Rica	1829
Honduras & Nicaragua	1838
El Salvador & Guatemala	1839
Dominican Republic	1844 (from Haiti)
	1863 (from Spain)
Cuba	December 1898
Panama	November 1903 (from Colombia)

Variation: Entrance of States into the Union (U.S.A.)

Skill: Identifying values of a culture

Guide

1. Who are five prominent individuals who are currently leaders in politics, religion, education, business, banking, the arts (theatre, movies, music, writers, etc.), athletics, military service, women's activities, etc.
2. Who are the country's national heroes?
3. Can you recognize the national anthem?
4. What is the native language? What other languages are know or used?
5. What is the predominant religion? Is it a state religion? Do you understand any of its doctrine or know the names of its prophets?
6. What is the attitude of the predominant religion towards other religions?
7. What is the most common form of marriage? (Civil - church - common law)
8. What is the attitude towards divorce?
9. What are the important holidays? How is each observed?
10. What is the normal pattern of work days and days off? What are normal working hours? When are stores open?
11. How do people spend their leisure time?
12. What games do children play?
13. What recreational facilities are available for teenagers?

14. What sports are popular for adults--for children?
15. What is the attitude towards gambling?
16. What is the attitude towards drinking?
17. What types of films are shown at local movie theatres?
18. Is television available? How widely used is it?
19. How many people own automobiles?
20. What local public transportation is available? Who uses it?
21. How much traveling is done beyond national borders? What other countries are usually visited?
22. Who has the right of way in traffic: vehicles, animals, pedestrians?
23. What mechanical items are usually found in use in the home?
24. If, as a customer, you touch or handle merchandise for sale, will you be considered knowledgeable, inconsiderate, within your rights, outside your rights?
25. What money is used? What are the denominations of bills and coins? What is the rate of exchange?
26. Is the price asked for goods the actual selling price?
27. What is the usual mealtime schedule?
28. What foods are taboo?
29. What is the normal dress of women? of men? Are slacks, shorts, bikinis worn? Are jeans worn? By whom? On what occasions?
30. What type of public hygiene and sanitation is observed?
31. Do most people read and write?
32. Is education free? Compulsory?
33. What kinds of schools are considered best: public, private, parochial?
34. In schools are children segregated? race? caste or class? gender? religion?
35. How are children disciplined at home? in school?
36. At social occasions are children usually present? Are the elderly members of families present?

37. In business and social events do people arrive early?
on time? late? very late?
38. On what occasions would you present (and accept) gifts
from people? Do some flowers have a particular meaning?
39. How do people greet one another? Shake hands? Embrace
or kiss? Bow? How do they leave one another?
40. Add appropriate Questions suggested by Teacher and/or
Students.

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BICULTURAL STUDENTS

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Workbook: Classroom Approaches in Affective Education	

BICULTURAL STUDENTS

OBJECTIVE

Learners will be able to give reasons why the deficit or deprivation models used for minority group students are invalid and suggest an alternative model and a teaching strategy to deal with cultural conflicts.

KEY TERMS

- . Cultural Deficit or Deprivation Model: an educational model which suggests that lower socioeconomic status or culturally different children do not achieve school standards because they are culturally deprived. Therefore the school must provide incentives which the family and/or culture does not supply.
- . Cultural Difference Model: an educational model that defines the goal of education as ensuring that regardless of students' cultural or linguistic background, they are able to utilize academic instruction; promotes recognition of the validity and value of different cultural goals and modes of learning; does not view a different language or culture as a deficit, but as a foundation for identity and self-esteem and further learning. On this secure base, when students are provided with learning tools, all new learning takes place.
- . Subculture or Microculture: groups in a society that often share understandings about common problems, goals and expectations.
- . Social Values Clarification: a process of communicating and sharing opinions, values and experiences among a group, in which all views expressed are accepted without criticism.

KEY CONCEPTS

- . All individuals are multicultural in the sense that they have and act on different behavioral expectations among different sets of people and situations.
- . The cultural deficit model defines success in school in terms of the achievement standards valued by the majority culture. The assumption is that valid comparisons can be made between groups based on the values and instruments developed by the majority group.

- . The cultural difference model promotes recognition of cultural differences between groups of students but assumes that subcultures have limited use and students must eventually learn the mainstream culture.
- . To achieve in a classroom, students must acquire the skills and competencies involved in social interactions, as well as linguistic abilities.

TEACHING STRATEGY

- . Social Values Clarification

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Learning Culture: Socialization
- . Culture and Race
- . Cultural Diversity: Individual Differences
- . Cultural Diversity: Migration and Ethnicity

BICULTURAL STUDENTS

In the course of being socialized we learn that certain behaviors are expected in certain social relationships and different behaviors are expected in other social situations. People act in different ways, and they have differing expectations of how we should act as well. Children learn that the expectations of their parents are not always the same as those of other adults, or of their peers. We all learn to discriminate between various situations and select the appropriate behavior for each. Each time we do this, we are actually learning a subculture or microculture.¹

Can you think of some of the subcultures you have learned? Do you remember how you learned to interact in some of these situations?

To some extent we are all multicultural; that is, we know different ways to act when we are with different sets of people and in different situations. The knowledge we draw upon is determined by the specific situation or people, and represents subcultural learning. We all need the knowledge necessary to choose the correct behaviors for a given situation as well as the skills to communicate the behaviors appropriately.

One important role of school is to teach us how to choose and communicate behaviors. As a significant socializing agent, schools give all students the opportunity to become acquainted with cultural variations and to develop the

skills to use this knowledge effectively. Yet some students learn these skills more successfully than others. Let's consider what is happening when a child whose home culture is different from the dominant culture enters school? First what do we mean when we say a student has a different cultural background? Think back to the discussion about socialization and the distinction we made between socialization in general and school as a particular type of socialization. Schooling occurs in a cultural context. Schools reflect the dominant culture they serve. Students from a different cultural background often are confronted with having to make choices in behavior and values between their home culture and the school culture. The learning process always includes values and attitudes about language or dialect usage, preferred ways of organizing information and interaction patterns, and biases in the curriculum content. School does not always reinforce a students cultural values and often may be in conflict with those values.

Let's explore the ways in which schools have viewed culturally different children, from lower social-economic or ethnic minority backgrounds. What are some of the reasons commonly set forth by educators for the lack of academic success of these students? Responses should deal with the belief that the sociocultural background of students is important, and that it influences cognitive development. For example:

- . Middle class students' home background and primary socialization equip them with the cognitive and linguistic skills, value and attitudes of the dominant culture which are more likely to be successful.

- . Students from lower socioeconomic classes or culturally different backgrounds lack these skills and values and therefore often do not succeed educationally. The cultural experiences of lower socioeconomic status families do not prepare children for school or, more commonly stated, there is a cultural deficit in some homes.

Schools have tried to provide education to culturally different children based on these explanations of the problem. The educational models developed for teaching culturally different students include:

- . The Cultural Deficit or Cultural Deprivation or Compensatory Education Model
- . The Cultural Difference Model

The Cultural Deficit or Deprivation Model

This model is based on the assumption that "what goes on in school, particularly the knowledge, skills and attitudes that schools transmit, has some intrinsic value"² and certain standards of knowledge and ability can be established. Students who fall short of these standards are said to be culturally deprived, maladjusted, or social problems. The burden of failure is placed within the home, subculture, or the student.

What are the underlying assumptions upon which this model is based?

1. "Educability" is defined in terms of the majority cultural values. Success is defined in terms of the criteria of the school. Students whose backgrounds and values are different are more likely to experience difficulties in achieving by this standard.
2. Using the term "cultural deprivation" assumes that judgments of comparison about values can be made between different groups, and that one set of values ranks higher.

Critics of this model have pointed out the serious problem in establishing a standard that only defines success

in terms of those who are successful. Perhaps the failure of culturally different students judged by this model lies with schools not recognizing the unique cultural identities of students from low socioeconomic homes. Furthermore, since no group is without their own culture, the label "culturally deprived" is incorrect and perjorative. It implies that a particular culture falls short of the dominant cultural standards.

Cultural Difference Model

The idea that students are culturally different rather than culturally deficient is the basis for another model. The cultural difference model seeks new modes of teaching that incorporate the input of parents and the community into the education of minority group students and perceives parents as needing guidance toward self-betterment and the improvement of family life. "Headstart" is an example of this model. The goal of this model is to give all students the tools to utilize what schools have to offer. Despite the well intentioned effort, this model has real limitations. It is based on the assumption that all students must eventually become a part of the majority culture.

An Exploration of the Issues

Neither the cultural deficit or cultural difference model has been very successful in educating ethnic and/or language minority students. To understand the issues, we need to know what strengths, learning styles and expectations students bring with them to school. The fact that students

are exposed to certain behaviors in school does not mean they either understand or accept them. Although teachers make certain demands and establish rules, these demands are not the only influences upon students' behaviors. We know that culture does not stop and start at the school's door. "People carry culture with them. When they leave one group setting for another, they do not shed its cultural premises."³

Teachers should not assume that a child from a different cultural background who speaks English or attends the public schools has assimilated the behavioral and social rules that underlie interactions in the classroom.

Let's explore what is involved in a fundamental classroom skill--verbal interaction with a teacher in a classroom setting. In any classroom, oral communication is a primary skill. Students communicate what they have learned through speaking to teachers and other students. Writing skills are learned and practiced with a great deal of verbal interaction as well. Besides linguistic ability, communication involves a set of social skills and competencies including knowledge of when and in what style one should speak. If the social patterns are not understood by both teachers and students, the goals of classroom interaction are not achieved.

A study done at the Warm Springs Indian reservation in central Oregon points out what happens when these classroom phenomena are not understood.⁴ Both public school officials and tribal leaders expended considerable effort to create changes in the schools that would result in greater achieve-

ment levels for Indian students. Despite these efforts, Indian students continue to lag behind non-Indians. The gap becomes most apparent in the junior high and high school levels when students go to school off the reservation. An investigation of the problem reveals that learning difficulties are present throughout the school career of the Indian students.

This detailed example points out what can occur in teacher-student interactions. After reading it, teachers should discuss their own situations and begin to analyze them as well.

"When the children first enter school, the most immediate concern of the teachers is to teach them the basic rules of classroom behavior upon which the maintenance of continuous and ordered activity depends. One of the most important of these is the distinction between the roles of teacher and student. In this there is the explicit and implicit assumption that the teacher controls all of the activity taking place in the classroom and the students accept and are obedient to her authority. She determines the socio-spatial arrangements of all interactions; she decrees when and where movement takes place within the classroom. And most important for our present concern with communication, she determines who will talk and when they will talk.

While some class activities are designed to create the sense of a class of students as an organized group with class officers, or student monitors carrying out various responsibilities contributing to the group, actual spontaneous organization within the student group that has not been officially designated by the teacher is not encouraged. It interferes with the scheduling of activities as the teacher as organized them. The classroom situation is one in which the teacher relates to the students as an undifferentiated mass, much as a performer in front of an audience. Or she relates to each student on a one-to-one basis, often with the rest of the class as the still undifferentiated audience for the performance of the individual child.

In comparing the Indian and non-Indian learning of these basic classroom distinctions which define the

conditions in which communication will take place, differences are immediately apparent. Indian first-graders are consistently slower to begin acting in accordance with these basic arrangements. They do not remember to raise their hands and wait to be called on before speaking, they wander to parts of the room other than the one in which the teacher is conducting a session, and they talk to other students while the teacher is talking, much further into the school year than do students in non-Indian classes. And the Indian children continue to fail to conform to classroom procedure much more frequently through the school year.

In contrast to the non-Indian students, the Indian students consistently show a great deal more interest in what their fellow students are doing than in what the teacher is doing. While non-Indian students constantly make bids for the attention of their teachers, through initiating dialogue with them as well as through other acts, Indian students do very little of this. Instead they make bids for the attention of their fellow students through talk. At the first-grade level, and more noticeably (with new teachers only) at the sixth-grade level, Indian students often act in deliberate organized opposition to the teacher's directions. Thus, at the first-grade level, if one student is told not to put his feet on his chair, another will immediately put his feet on his chair, and he will be imitated by other students who see him do this. In non-Indian classrooms, such behavior was observed only at the sixth-grade level in interaction with a substitute teacher.

In other words, there is, on the part of Indian students, relatively less interest, desire, and/or ability to internalize and act in accordance with some of the basic rules underlying classroom maintenance of orderly interaction. Most notably, Indian students are less willing than non-Indian students to accept the teacher as director and controller of all classroom activities. They are less interested in developing the one-to-one communicative relationship between teacher and student, and more interested in maintaining and developing relationships with their peers, regardless of what is going on in the classroom.⁵

Teachers can use a variety of techniques in classroom interactions. These include interaction with the whole class, with small groups, with one student in the presence

of the class, or with students individually. Students can be asked to respond in unison or individually, voluntarily or by command. Interaction also occurs in small teacher led groups--like a reading group. Usually this is less voluntary and involves individual help. During these interactions, the other students usually work alone at their desk at reading or writing assignments. Allowing students to work alone at their desks with the teacher available for student initiated communication is another option. Dividing students into student-run groups--or group projects, with the teacher acting as a resource person is still another approach.

In Indian classrooms, interactions that require Indian students to speak in front of the class or in small groups are not effective. Individual student initiated encounters with the teacher are most effective. Student controlled group projects also are effective in getting Indian students to become involved verbally and work with others. Noting these responses, teachers in the early grades begin to make adjustments and accommodations.

...When comparing the Indian first-grade classes with the non-Indian first-grade classes, one finds very few word games being used that involve students' giving directions to one another. And even more conspicuous in Indian classes is the absence of the ubiquitous "show and tell" or "sharing," through which students learn to get up in front of the class, standing where the teacher stands, and presenting, as the teacher might, a monologue relating an experience or describing a treasured object that is supposed to be of interest to the rest of the class. When asked whether this activity was used in the

classroom, one teacher explained that she had previously used it, but so few children ever volunteered to "share" that she finally discontinued it.

By the time the students reach the sixth grade, the range of modes and settings for communication has increased a great deal, and the opportunity for elimination of some participant structures in preference to others is used by the teachers. As one sixth-grade teacher put it, 'I spend as little time in front of the class as possible.' In comparison with non-Indian classes, Indian classes have a relatively greater number of group "projects." Thus, while non-Indian students are learning about South American history through reading texts and answering the teacher's questions, Indian students are doing group-planned and -executed murals depicting a particular stage in Latin American history; while non-Indian students are reading science texts and answering questions about how electricity is generated, Indian students are doing group-run experiments with batteries and motors.

Similarly, in the Indian classes "reports" given by individual students are almost nonexistent, but are a typical means in non-Indian classes for demonstrating knowledge through verbal performance. And finally, while in non-Indian classes students are given opportunities to ask the teacher questions in front of the class, and do so, Indian students are given fewer opportunities for this because when they do have the opportunity, they don't use it. Rather, the teacher of Indians allows more periods in which she is available for individual students to approach her alone and ask their questions where no one else can hear them.⁶

What happens when these adjustments are made by those teachers sensitive to inclinations of the students? In adapting to the student's needs, they are avoiding teaching the Indian children how to communicate in precisely the contexts in which they are least able but most need to learn if they are to "do well in school." However this creates other problems.

If, as may be the case on the Warm Springs Indian Reservation, the people's main concern is to enable In-

dian children to compete successfully with non-Indians, and to have the choice of access to the modes of interaction and life styles of non-Indians, then there should be a conscious effort made in the schools to teach the children the modes for appropriate verbal participation that prevail in non-Indian classrooms. Thus, rather than shifting away from situations in which children perform individually in front of their peers only with great reluctance, conscious emphasis on and encouragement of participating in such situations should be carried out in the early grades.

If, on the other hand, as also may be the case in Warm Springs (there are strong differences of opinion here on this issue that complicate the teachers' actions), there is strong feeling in the community that its culturally distinctive modes of communication should be maintained and encouraged to flourish rather than be eliminated through our educational system's apparent pursuit of cultural uniformity throughout the country, then quite a different shift in the orientation of classroom modes of instruction would be called for. Here an effort to adapt the community's conditions for appropriate speech usage to the classroom should be made, not in an ad hoc and partial fashion as at Warm Springs, but consistently and systematically. And where the classroom situation is one in which children of more than one cultural background come together, efforts should be made to allow for a complementary diversity in the modes of communication through which learning and measurement of "success" takes place. ⁷

Although there are no simple answers to the problem, teachers can provide alternative ways for students to learn various behaviors and forms of interactions. They can also help students assess which behaviors are most useful in particular situations.

Included in this module are a series of activities that utilize the approaches of affective education to help students become more aware of cultural similarities and differences. The goal is to establish a supportive atmosphere in a classroom that will enable students to discuss

their lifestyles with others and begin to understand the process of comparing and selecting behaviors appropriate to different situations. The approach of Social Values Clarification used in the Core Curriculum Objectives developed by the Bilingual Education Applied Research Unit of Hunter College is useful in learning about ways in which people are similar as well as different and ways of coping with conflicting values.

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FOOTNOTES

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2. Michael Flude, "Sociological Accounts of Differential Educational Attainment" in Educability, Schools and Ideology. New York: Halstead Press, 1974. p. 23.

3. Howard Becker and Blanche Geer, "Latent Culture: A Note on the Theory of Latent Social Roles" in School and Society. Open University Course Team, B. R. Cosen et.al. (eds.) London: Routledge Kegan Paul, 1971, p. 56.

4. Susan U. Phillips, "Participant Structures and Communicative Competence: Warm Springs Children in Community and Classroom" in Functions of Language in the Classroom, Courtney B. Cazden, Vera P. John and Dell Hymes (eds.). New York: Teachers College Press, 1972.

5. Ibid. pp. 375-377.

6. Ibid. pp. 382-383.

7. Ibid. pp. 392-393.

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CLASSROOM APPROACHES IN AFFECTIVE EDUCATION

WORKBOOK

by Wendy Gollub

Within a classroom context, teachers can engage in a process that helps students to become more aware of and accepting of differences and similarities between themselves and peers from other cultural backgrounds.

This process has four parts that build upon each other:

- 1) Develop an atmosphere of trust and safety that enables students to share aspects of themselves and their cultural/family/ethnic backgrounds.
- 2) Structure activities that help make the differences and similarities among students specific and explicit.
- 3) Structure activities that enable students to identify the cultural/ethnic and/or familial differences and to identify the sources of these differences.
- 4) Enable students to come to accept differences, and respect and have positive feelings about differences between themselves and their culturally different peers.

The following activities illustrate some ways of developing the four-part process suggested above. Read them with an eye to selecting or adapting those activities that suit your own style and that of your student group.

Goal 1: Develop an atmosphere of trust and safety that enables students to share aspects of themselves and their cultural/ethnic/family backgrounds. Prerequisite to rich and open personal sharing among students is a safe, nonjudgmental, unthreatening classroom atmosphere.

Goal 2: Structure activities that help to make the differences and similarities among students specific and explicit. As trust is established in the classroom, students of different groups need to get to know one another better as individuals becoming aware of both the specific differences and similarities between themselves and their peers.

Activities for the Classroom

Four sharing formats are particularly useful in implementing Parts 1 and 2 in the classroom: 1) "The Sharing Circle," 2) "Small Group Sharing," and 3) Sharing Pages. These can be used as daily or semi-weekly "rituals" that continually build trust among students and acknowledge the value of personal sharing in building interpersonal understanding and acceptance. 4) Role-playing can also be used as students become comfortable and nonjudgmental with one another.

Before presenting these approaches however, we would like to introduce a classroom method for establishing an explicit rule against "putdowns." "Putdowns" or phrases or gestures can destroy the effectiveness of all four of the sharing formats that follow and therefore describe classroom work designed to eliminate them.

Especially in emotionally charged and provocative discussions, it's helpful to establish a ground rule that outlaws "putdowns," phrases, gestures or statements, such as "You're crazy;" "You're dumb;" "What do you know anyway?" "Un burro." The victim may laugh and all may consider it just another joke, but frequently there is a residue of hurt, resentment or threat -- feelings that tend to stifle thinking and communication.

Classroom Activity:

The teacher can ask students as a group to generate a list of things people say to them that make them angry or hurt their feelings. As the group looks over the list, the teacher can teach the term "Putdown" and explain the reasons for the negative label. The teacher and students can then propose alternative ways to express anger, frustration, or a need for power and attention that do not have such negative effects. Finally, a rule can be made and posted that outlaws "Putdowns." A group signal (word or gesture, e.g., thumbs down) can be taught for anyone to use when they have witnessed someone (including the teacher) sending "putdowns" to someone.

The following worksheets (from The Together Book, School District of Philadelphia, 1975) can be used to reinforce student awareness of putdowns and gestures and develop students' ability to eliminate these during sharing activities.



Thou hast
a brain of
a chirping
bird!

SOMETIMES PEOPLE GIVE A PUT-DOWN
BECAUSE ANOTHER PERSON IS
BOTHERING THEM.

THE TROUBLE IS PEOPLE JUST FEEL
HURT OR MAD IF THEY GET A
PUT-DOWN. THEY DON'T FEEL LIKE
CHANGING.

SOMETIMES PEOPLE
GIVE A PUT-DOWN
BECAUSE THEY WANT
TO LOOK COOL.

THE TROUBLE IS OTHER
PEOPLE END UP THINKING-
THE PUT-DOWNER IS
CREEPY, NOT COOL.

IF YOU'RE REALLY COOL
YOU DON'T NEED
TO PUT PEOPLE DOWN!

Help stamp
out



PUT-DOWNS

In THE BOX YOU'LL FIND SOME PUT-DOWNS

YOUR JOB IS TO WORK BY YOURSELF FOR AWHILE AND FIND ALL THE PUT-DOWNS IN THE SENTENCES BELOW. CHECK THE RIGHT BOX. WATCH OUT! THEY AREN'T ALL PUT-DOWNS.

	This is a put-down	This is NOT a put-down
"That was a dumb thing to do."		
"I don't understand why you did that."		
"You talked for 15 minutes."		
"You have the biggest mouth in the world."		
"You want to play, Fatty?"		
"You want to play?"		
"Do me a favor and pass me the book."		
"Do me a favor and go drown yourself."		
Write a put-down you hear alot. →		

CHECK WITH YOUR GROUP.
TELL EACH OTHER WHICH
ONES YOU THOUGHT WERE
PUT-DOWNS AND WHY.

FROM NOW ON, GROUP,
YOUR JOB WILL BE TO
LISTEN FOR PUT-DOWNS AND SAY



1. The Sharing Circle

The Sharing Circle is a highly structured technique for helping people (teachers and students) become aware of their differences and similarities in a non-threatening and accepting atmosphere. The leader (a teacher or student) suggests a topic for sharing in the form of an unfinished sentence, e.g., "Something I do well in the kitchen is...." "I feel jittery when...." Then, people in the circle go around and each completes the sentence with his/her own ending.

In "sharing circles" people tend to discover that they share much in common even with people of very different origins; also, they come to perceive differences between themselves and others with greater acceptance. The clear and simple structure of the sharing circle creates a safer, nonjudgmental context that helps students to share about themselves and listen to others.

GUIDELINES FOR RUNNING A CIRCLE

1. Teacher sets the scene. This may mean setting some ground rules such as:

One person talks at a time.

Everyone looks at person talking.

(Choose one) "We will go around the circle. If you don't want to talk, pass. Passing is fine."

or

"We won't go in order. When you want to speak and no one else is in the middle of a sentence, speak."

2. Teacher (or eventually student leader) provides a sentence starter.
3. Teacher shares first (optional) to establish risk level and provide model.
4. Alert the group a couple of minutes before ending circle, so that people holding back will speak up.

Teacher Behaviors That Help

People are expressing feelings. You must be accepting and non-evaluative. The circle is supposed to be a safe place. Do everything you can to make your students feel safe in it.... Encourage listening. Listen to people. Nod, smile, look at them, lean forward, show caring. Only say things that help people feel heard and accepted or say nothing.

Acceptable Responses:

- "I'm glad you shared that."
- "Me, too."
- "Wow, I didn't know that about you."
- "No wonder you felt that way."
- "That's exciting."
- "You felt that strongly, didn't you?"
- "Would you like to tell us more about that?"
- "How did that make you feel?"
- "You felt that very deeply, didn't you?"
- "The group is really with you."
- "You feel afraid when you meet new people, you said. That's like what Jimmy was saying."
- "You and Jimmy share that feeling?"
- "I've experienced that too."
- "You mean...."
- "Thank you, Ed."

Respuestas Aceptables

- "Me alegro que lo hayas compartido."
- "Yo tambien."
- "¡Carámba, yo no sabia eso acerca de ti!"
- "No en valides te sentias de esa manera."
- "¡Qué emocionante!"
- "¿Lo sentistes profundamente, no?"
- "¿Te gustaría decirnos mas acerca de eso?"
- "¿Cómo te hizo sentir?"
- "¿Lo sentistes profundamente, no?"
- "El grupo esta a tu lado."
- "Dijiste que da miedo al conocer gentes desconocidas. Jimmy dijo lo mismo."
- "¿Tu y Jimmy comparten ese mismo sentimiento?"
- "Yo he pasado por esa misma experiencia."
- "¿Quieres decir que...?"
- "Gracias, Ed."

Examples of Sentence Starters

(Feel free to provide your own starters. They are most effective when they are short and specific.)

I feel mad when...
I feel happy when...
I fight when...
I could jump for joy when...
I hate the world when...
After school I like to...
I feel icky when...

I worry about...
I feel foolish when...

I feel relaxed when...
When I get a pink slip, I feel...
A time I felt embarrassed was...

I like to look nice when...
I feel let down when...
When it rains, I feel...
I feel sad when...
I feel good when...

I like school when...
I like the teacher when...
My parents get angry at me when...
Others like me when I...

People like me when I...
What I like in a friend is...
Others make me angry by...
I help others by...
I don't like my gang when...
Something I like to...

I can do my best when...
I couldn't before, but now I can...
I read best when...
I'm good at...
Today I learned...

A sport I do well at is...
I'm a big help to mom by...
I don't do my work when...
I want to do better at...

I made progress by...
Lately I learned to...
Work becomes difficult when...
I work best when...
I would like to learn to...

Ejemplos para Empezar las Frases

Me siento con coraje cuando...

Me siento alegre cuando...

Peleo cuando...

Me da alegría cuando...

Odio el mundo entero cuando...

Me siento repugnante cuando...

Me preocupo de...

Me siento tonto cuando...

Me siento descansado cuando...

Cuando me dan de bajo, me siento...

Me sentí avergonzado cuando...

Me gusta verme bien cuando...

Me siento chasquiado cuando...

Cuando llueve, me siento...

Me siento triste cuando...

Me siento bien cuando...

Me gusta la escuela cuando...

Me gusta la maestra cuando ella...

A mis padres les da coraje cuando yo...

Los demas me quieren cuando yo...

La gente me quiere cuando yo...

Lo que me gusta en un amigo es...

Me hacen dar coraje cuando...

Ayudo a los demas cuando...

No me gustan mis companeros cuando ellos...

Algo que me gusta hacer es...

Hago lo mejor que puedo cuando...

Antes no podia, pero ahora puedo...

Leo mejor cuando...

Hago buen trabajo en...

Hoy aprendí...

Un deporte que juego bien es...

La estoy una gran ayuda a mi mama cuando yo...

No hago mi trabajo cuando...

Quiero mejorar en...

Pude progresar porque...

No hace mucho tiempo que aprendí a...

El trabajo se me hace difícil cuando...

Hago mi mejor trabajo cuando...

Me gustaría aprender a...

For more detailed help in developing skill with the sharing circle technique, and/or for a concerns curriculum based on it, see H. Bessel and U. Palomares, Methods in Human Development, Human Development Institute, El Cajon, Calif., 1970, includes Theory Guide and 3 manuals on "Magic Circle Technique."

And now here are SPECIFIC QUESTIONS people ask after trying the circle technique:

1. What if very few kids participate?

My answer: Hang in there. It takes them time to see that it's a safe place and that whatever they say will be accepted. Many kids watch and gradually join in.

2. I've been trying it a long time and my two shy kids don't say a word, but they seem to be listening.

Response: Relax. They benefit from hearing others, less shy, voice FAMILIAR feelings. Once the shy kids see more similarities between themselves and others, they might join in.

3. What if several kids repeat what someone else said?

My answer: That's very reinforcing to the kid who first said it. Also, this is not unusual. The repeating kids heard an "accepted response," so they copy it. This might be the right size risk for a while. Also, remember that what one person feels usually is SHARED by many others -- a wonderful and reassuring discovery. A SPECIFIC TECHNIQUE you might use to capitalize on shared feelings and reduce repetitions is: For a popular response, ask "How many others of us feel that way?" Poll people and then ask for other responses: "Lots of us feel that way. Now what else does anyone want to share?"

4. What if everyone keeps passing?

My suspicion: Your sentence starter is too hard, too general or too risky. Or kids don't feel comfortable and there's something awry in the atmosphere you've established. Sometimes kids, especially older ones appreciate a variety of sentence starters (e.g., Do you want to talk about angry feelings, happy ones?)

5. What if kids don't listen to each other?

Answer: Make it absolutely clear how important it is to listen. If kids are just plain noisy, feel free to stop the circle and try it again another day. This seems to be a good way to show kids you REALLY think it's necessary for them to listen to one another.

6. What sentence starters could you use after a fight?

My answer: Some teachers hold circles at hot times like that. Personally, I avoid it. For me, circle time is special and safe, done when people can be accepting, trusting, and least defensive. After a hot incident, rules are bound to be broken, feelings resented, etc. Try something else.

7. What if children lie, e.g., A kid with no sister says, "My sister likes me because I'm helpful to her"?
My opinion: The circle is meant to get at feelings and concerns. By saying what she/he's saying, she/he's expressing something meaningful TO her/him. Listen and accept it. If it recurs a lot, you might want to explore the meaning with her/him specially.
8. What if a child says something bad, like "Something I wish I could do is kill my brother?"
Answer: Relax. She/he's expressing a feeling. You might say "Your brother really makes you angry, doesn't he?" Perhaps, reflect back to child the FEELING you think is behind that wish. This shows an acceptance of the feeling, without condoning the wish.
9. What if a child gives an answer clearly aimed at hurting someone else or undermining the group?
My opinion: For instance, if a child says, "One thing that bothers me a lot is THE WAY JOHNNY WEARS HIS HAIR." Some teachers panic. Others discourage this by making the child accountable for the statement, perhaps by saying, "Joey, after the circle, I want us to check out with Johnny how he felt about your response."
10. What happens when it's time to end the circle, but children don't want to stop?
My opinion: So as not to frustrate them, you could give them a minute or two in which to share other responses with the person next to them.
11. Do you run circles with a whole class?
 I do often. It's a matter of preference. Some teachers work with half the class at a time.
12. Do you ever ask a child to leave the circle?
 I have, although I usually give a warning first, like, "Joan, I want you here in the circle, but you must stop talking." Also, it often helps to remind children of the rule before the circle begins. If lots of children are talking, I end the circle.
13. Does this technique ever bring out feelings children can't handle?
My opinion: If you mean that a child might look sad or cry when she/he responds to a Sentence Starter like "I feel sad when _____," yes. You might encourage the expression of feelings that make YOU uncomfortable. The child probably won't be uncomfortable with it unless she/he senses you are. What usually happens is that students do become sensitive to the level of sharing that her/his group can accept and they stay within those limits. If you want to ENCOURAGE deeper sharing, you might have to model it yourself by sharing at a personal level and showing that it's O.K.

2. Small Group Sharing

Structured personal sharing activities usually those occurring in small groups help to build oneness and trust. For example, divide the class into groups of four or five students. Have each small group arrange themselves so that they can see and hear one another easily. Then, the teacher asks students to share their reactions to a specific topic.

Suggested Topics

Fire in the House: If a fire occurred in your house and you could rescue any 3 things (the people are all safe), what 3 things would you rescue?

One-minute autobiography

Magic Box: If you were notified that a box was awaiting you at the post office, and it could contain absolutely anything, tangible or intangible, what would you hope to find?

The most memorable event of the last 5 years.

Your favorite embarrassing story.

The people who have influenced you most.

Topics about which you could easily call the action reporter on TV.

Who is the person (from any of the above sources) you are most like?

Who is the person you would least like to be like?

What is your favorite piece of furniture in the house?

What is your most prized possession?

What is your greatest success symbol?

What are some of the things you'd want to do, if you discovered you had only one year left to live?

How would your life be different if you had one wish (or two or three wishes)?

Talk about your best friend and what you like about him.

What is some change you'd like to make in your life?

If you could live anywhere in the world for a year, where would you want to be? (Why?)

What is some question you've been wondering about?

Talk about anything that's been bothering you.

Talk about where, when and how you learned to ride a bicycle (to whistle, to play baseball, to kiss, to dance, to write, etc.).

What is something you feel proud of?

Who is (was) the best teacher you have (had)? What do (did) you like about her?

What is one thing you really want to do tomorrow?

What is one thing you'd do differently if you did today over?

How would your life be different if you had \$1,000,000?

What is one thing you'd like to learn how to do?

What is one thing you'd like to learn how to do better?

What was one time you really disagreed with someone today?

Can you recall one of the best meals you've ever had, here or anywhere else?

What are your three favorite main course dishes and your three favorite desserts?

What is a funny story you heard or a funny thing that happened to you recently?

What is something you'd like to do this coming weekend (Christmas, summer, etc.)?

Temas Sugeridas

- Hay un fuego en una casa: ¿Si un fuego ocurre en tu casa y solo podías salvar tres cosas (todas las personas se han salvado), cuáles tres cosas salvarías?
- Autobiografía de un minuto
- Caja Mágica: ¿Si recibes noticia de que hay una caja para ti en la oficina de correos, y esa caja puede contener absolutamente cualquier cosa, tangible o intangible, que esperarías encontrar?
- El incidente más memorable de tus últimos cinco años.
- Tu favorito cuento avergonzoso.
- Las personas que mas han influenciado tu vida.
- Temas acerca de los cuales llamarías al reportero de televisión.
- ¿A cuáles de las personas que has mencionado, piensas tu que eres semejante?
- ¿A cuál persona no te gustaría menos ser semejante?
- ¿Cuál es tu favorito mueble de la casa?
- ¿Cuál es tu posesión mas apreciada?
- ¿Cuál es tu mejor símbolo de éxito?
- ¿Cuáles son algunas de las cosas que te gustaría hacer si te dijeran que tenías solamente un año mas de vida?
- ¿Cómo cambiaría tu vida si se te realizaría un deseo (ordos o tres)?
- Habla acerca de tu mejor amigo y lo que te gusta acerca de el.
- ¿Qué cambio harías en tu vida?
- ¿Si pudieras vivir en cualquier parte del mundo por un año, a dónde vivirías?
- ¿En cuál pregunta has pensado varias veces?
- Habla acerca de cualquier cosa que te molesta.
- Habla acerca de adonde y como aprendistes a correr bicicleta (a silbar /pitar/, a jugar beisbol, a besar, a bailar, a escribir, etc.).
- ¿De qué te sientes orgulloso?

- ¿Quién es (o fué) tu mejor maestra? ¿Qué te gusta (gusto) acerca de ella?
- ¿Qué cosa de veras te gustaría hacer mañana?
- ¿Qué cosa harías diferente si pudieras repetir hoy de nuevo?
- ¿Como cambiaría tu vida si tuvieras un millon de dolares?
- ¿Qué cosa de gustaría aprender a hacer?
- ¿Qué cosa te gustaría aprender a hacer mejor?
- ¿Sobre qué cosa llegastes a un desacuerdo con otra persona hoy?
- ¿Puedes recordar la mejor comida que tu has comido aquí o en cualquier lugar?
- ¿Cuáles son tus favoritas comidas y tus favoritos postres?
- ¿Qué cuento cómico has oído, o que incidente cómico te ha ocurrido recientemente?
- ¿Qué cosa te gustaría hacer este fin de semana (Navidad, verano, etc.)?

sharing page is a worksheet that encourages several people to share and compare thoughts, feelings, ideas, experiences, opinions, etc. Writing is used as a springboard for sharing.

Everybody has a home.
Here is a picture of mine.

My Home  2121 Green St.

Draw a picture of your home. Write your house number and the name of your street, too.

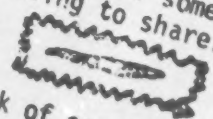
Do you have a window in your home? When you go home from school today, who do you wish would be there waiting for you? Put that person inside your window.

SHARING AND NOT SHARING.

Everybody owns some things they are willing to share and some they are not willing to share.
Here is a picture of something I am willing to share.

My green necklace 

Here is a picture of something I am not willing to share.

My black marker 

Can you think of something you are willing to share? Write its name here, please.

Can you think of something you are unwilling to share? Write its name here, please.

KEY ELEMENTS OF SHARING PAGES

- 1) You start with a topic, thing you like, favorite foods, anything.
- 2) You write in your own response on that topic. You share e.g., I'm Wendy and I go crazy for pizza and ice cream.
- 3) You then turn the question around and ask another person or more to share on the same topic.
e.g., What about you, Elmer? What foods make you go crazy with glee?
Now Elmer, ask your mom what foods she's crazy about.
- 4) Include on the page any illustrations, stick figures, balloons to fill in, etc. that you can think of. Ask the others involved to draw certain pictures too.
- 5) Use first and second person pronouns, e.g., I, me, you, yours, etc. The more personal, the better!

DIFFERENT WAYS TO USE SHARING PAGES

To structure communication between peers in the classroom:



My seary word is BEES.

Do you have a scary word? Write it here, please.

Now find someone else. Ask that person to put their scary word here.

Find some in your class who smiles a lot. Ask that person to write his or her scary word here.

Find 5 other people. Put all of their scary words here.

Ask each person to write his or her name here.

The people at my table are:

Some of us have big brothers or big sisters. Some of us have little brothers or little sisters. Here is what we have to say about big brothers and big sisters

Here is what we have to say about little brothers and little sisters

The people at my table are

Ask each person to write his or her name here.

Some of the things we like to do on Saturday are....

Some of the places we have visited are....

Some of the foods we like to eat are....

Some of the T.V. shows we like to watch are....

THIS IS WHAT WE LOOK LIKE



4. Role Playing to Highlight Differences among Students

Ask students to SHOW how they look when they have certain feelings: e.g., satisfaction, anger, madness, sadness. Ask them to act out what they are likely to do when they feel each way. This can be adapted to highlight differences that you, the teacher, know exist among the different cultural groups represented in the classroom.

For instance, in body language...Some people stand very close to others and look them in the eye only when feeling comfortable and close. Others stand far back and look down when feeling comfortable and close. These differences, often cultural, lead to miscommunication and misinterpretations of one another's behavior. Given such observed differences, create a role play situation that makes these differences apparent and serves as a springboard for discussion. For instance:

"Imagine you see an old friend that you haven't seen in a long time, someone who used to live on your street, whom you really liked. You run into them on the street. Show the class how you might greet them and carry on a conversation."

Repeat the sequence having students of the various ethnic groups go through it. After the role play, have students discuss what they noticed about body language. How close did the two stand in this situation? What other differences were observed? What did you see in the role play that is also true of you? (If you're even more ambitious, you can then stage a role play in which two people who react very differently in such a situation role play TOGETHER and explore their feelings as their own individual styles conflict. Then the class can be asked to generate alternatives that might suit both people's styles.

Other situations that could allow students to see aspects of their classmates' styles and behaviors in this safe context:

- 1) Two people have a putdown contest and they eventually get angry.
- 2) Walk the way you would walk when you're trying to look cool.
- 3) Talk the way you would talk when you're trying to look cool.
- 4) Two people: one bumps into the other accidentally.
one bumps into the other...not sure if it's accidental.

5) One person plays parent. The other child. Parent wants to show affection to child somehow. Show how she/he might do it.

6) One plays teacher. One plays student. Student sits at desk working. Teacher walks over and puts hand on student's shoulder. Student reacts as she/he might feel.

With role plays such as these, it helps to discuss at the end how the role players felt and how the audience felt in watching. Steer away from critiques of what people did. Focus on clarifying different students' approaches. Talk about sources of the different approaches. Share feelings that emerge that help students to see the consequences of their particular styles and behaviors.

4. Algunas de más notables diferencias en las actuaciones de los estudiantes

Pídase a los estudiantes que muestren como ellos lucen cuando experimentan ciertos sentimientos, como, por ejemplo, satisfacción, enojo, ira, tristeza. Pídaseles que actúen como probablemente lo harían cuando se sintieran en cada una de esas formas. Esto puede adaptarse a las más notables diferencias que Ud., como maestro, conoce que hay entre los diferentes grupos culturales representados en el salón de clases.

Por ejemplo, en la expresión corporal algunas personas solamente cuando se sienten cómodas y cercanas es que se aproximan mucho a las otras y las miran a los ojos. Otras permanecen algo alejadas y mantienen la vista baja. Estas diferencias, usualmente culturales, llevan a una comunicación errónea y a malas interpretaciones de la conducta mutua. Estas diferencias observadas, creése una situación de actuaciones que haga evidente esas diferencias y que sirva como motivo para su discusión. Por ejemplo:

"Imagine que usted ve un antiguo amigo que no había visto en mucho tiempo, alguien que vivía en la misma calle, y que a usted le agradaba realmente. Ud. se encuentra con él en la calle. Muestre a la clase cómo Ud. lo saludaría y conversaría con él."

Repítase la secuencia anterior con estudiantes de los diversos grupos étnicos. Después de esas actuaciones, hágase que los estudiantes discutan lo que les llama la atención sobre la forma de expresión corporal. ¿Cuán cerca se sitúan uno de otro en esta situación? ¿Que otras diferencias pueden observarse? ¿Qué ve Ud. en su propia actuación? (Si Ud. está incluso más interesado, puede preparar una representación en la cual dos personas cuyas reacciones son muy diferentes en esa situación, actúan juntas y exploran sus sentimientos, así como los distintos tipos de conflictos individuales. Entoces se pide a la clase que ofrezca alternativas que puedan adaptarse a la forma de expresión de ambas personas.

Otras situaciones que permitirían a los estudiantes descubrir algunos aspectos de las expresiones corporales y la conducta de sus compañeros de clases en un contexto común.

- 1) Dos personas tienen un concurso de fuerza y ambas se enojan.
- 2) Camine de la manera que Ud. caminaría cuando trata de parecer sosegado.
- 3) Hable de la forma que Ud. hablaría cuando trata de parecer sosegado.

- 4) Dos personas: una tropieza con la otra accidentalmente.
una tropieza con la otra...no es seguro que sea accidentalmente.

5) Una persona hace de padre, o madre, otra de hijo. El padre o la madre quiere expresar afecto al hijo de alguna manera. Muestre como él o ella lo haría.

6) Uno hace de maestro, otro de estudiante. El o la estudiante se sienta en su pupitre trabajando. El maestro camina hacia el o ella y le pone la mano en el hombro. El o la estudiante reacciona como se sintiera.

Estas actuaciones ayudan a discutir al final de la sesión como los que actuaron se sienten y también la audiencia. Evitense las críticas de lo que la gente hizo. Diríjase más bien la discusión en aclarar los diferentes enfoques de los estudiantes. Háblese acerca de los orígenes de esos enfoques. Compartanse los sentimientos que surgen y que ayudan a los estudiantes a ver las consecuencias de sus expresiones y conductas.

Goal 3: Structure activities that help students to see the cultural/ethnic/family sources of the differences and similarities identified through the sharing activities.

A. As you conduct sharing activities, there will be frequent opportunities to ask students questions that allow them to reflect on the source of certain feelings, behaviors, skills and attitudes:

1) Do you think you're unusual in that? Do other members of your family do that? Or do you think many other _____ would be like that too? Why do you think many _____ behave that way? What are some of the experiences they have shared which led to this behavior?

2) James said that he _____. How many other _____ are like that? How do you think that came to be true for many in your group?

B. You might also reach a point where you feel comfortable dealing very directly with cultural/ethnic differences, especially in situations where groups are roughly equivalent in number, with no group being in a miniscule minority.

In large group, generate an enormous brainstormed list of questions people could ask if they want to really find out a lot about another ethnic/cultural group. (Teacher contributes questions you hope get answered, questions that uncover important background factors: e.g., What are cliches or

sayings from your group, important learnings?) Divide up the class by ethnic/cultural group: Blacks go together/Puerto Ricans together/Cubans, etc. Each group takes the list of questions and, using them as a guide, develops a presentation (booklet, whatever--that answers as many questions as they can. Ideally this would be worked on for many days, with students seeking more information from parents/books/elders, etc.) Give sentence starters as aides: People from my country....

The groups then present to one another: We _____ always liked to; We _____ think people are good people who....

Objetivo 3: Estructurar actividades que ayuden a los estudiantes a descubrir los orígenes familiares, culturales y étnicos de las diferencias y semejanzas que se identifican en las actividades participadas.

A. Según Ud. conduce las actividades participadas se presentarán frecuentemente oportunidades de hacer preguntas a los estudiantes que les permitan reflexionar acerca del origen de ciertos sentimientos, patrones de conducta y actitudes.

1) ¿Cree Ud. que no le es familiar esa situación? ¿Se comportan así otros miembros de su familia? ¿Piensa Ud. que muchos otros _____ grupo étnico/cultural serían así también? ¿Por qué piensa Ud. que muchos _____ grupo étnico/cultural actúan así? ¿Cuáles son algunas de las experiencias que ellos han compartido que ellos han compartido que les llevaron a esa conducta?

2) Jaime dice que él _____. ¿Cuántos otros _____ grupo étnico/cultural son como él? ¿Cómo Ud. cree que esto llega a ser cierto también para muchos en su grupo?

B. Ud. pudiera llegar a un punto donde se sintiera bien bregando directamente con diferencia culturales y étnicas, especialmente en situaciones donde los grupos son aproximadamente equivalentes en número, sin que ninguno sea minúsculamente minoritario.

En un grupo grande se produce una inmensa y repentina lista de preguntas que la gente podría hacer si quisieran realmente descubrir mucho acerca del otro grupo étnico cultural. (El maestro o la maestra contribuye con preguntas que Ud. espera tenga respuestas que descubren importantes factores del fondo sociocultural, por ejemplo: ¿Por qué son los clichés o dichos acerca de un grupo conocimientos importantes?) Divida la clase en grupos étnicos culturales: los negros, los puertorriqueños, los cubanos, etc. Cada grupo, usando la lista de las preguntas como guía desarrolla una presentación (folleto o cualquier cosa que responda a tanta preguntas como ellos puedan. Idealmente, esto podría llevarse a cabo durante muchos días mientras los estudiantes buscan más información de sus padres, de lecturas, de los más ancianos, etc.) Para ayudar la discusión iniciéla con frases como: La gente de mi país....

Entonces los grupos se presentan mutuamente: A nosotros _____ nos gusta, nosotros _____ pensamos que la gente es buena gente que

BUILDING ACCEPTANCE AND RESPECT

Goal 4: Help students to come to accept and respect differences.

This stage is appropriate after generating information about values, characteristics, likes, dislikes, idiosyncrasies of each group. MIX groupings again, so that members of each group can interact with members of each other group.

Conduct small group sharing activities such as:

- 1) One thing I just learned about your background that I never knew before was _____.
- 2) One thing I really like about your group is _____.
- 3) We _____ could benefit by being more _____
(Blacks or whatever)
like you.
- 4) One way I think _____ and _____ are really alike
Blacks Puerto Ricans
is _____.
- 5) I used to think you were weird because of _____, but
now I know that _____.

Encouraging Acceptance and Respect for Each Individual Student through Strength Silhouettes

Each day, one child is the Child of the Day (or Person of the Day, or Star or Hotshot, or whatever term you think would help). You trace that person's silhouette on a large piece of poster board. Then, the entire class suggests strengths, things they like and admire about the person, as you write them down on the poster board. Students should be encouraged to say what they have to say directly to the person (who might sit in a special chair, or whatever). The rationale behind this is that there are things to admire and respect about every one of us. Sometimes we are blinded and don't see these and need to be helped to look, because they are there. This activity helps us to take a few minutes to reflect about the good qualities of each of us and share those with one another. Sometimes, we see good qualities, but somehow we are taught to put each other down and dump on one another, but not to express admiration or respect. This is a golden opportunity. (Each day the silhouettes are posted on the classroom wall.)

Sentence Starters to be used in small group sharing about Child of the Day: focus on each person one at a time; each person in the group looks at the person and completes the sentence,

- 1) "I like it when you _____."
- 2) "I appreciated it when you _____."
- 3) "The thing about you that I really like is _____."
- 4) "The thing about you that I wish were true of me is _____."
- 5) "I dig the way you _____."
- 6) "One way I'm like you is _____."
- 7) "We might be different but we're alike in that _____."
- 8) "I can accept that you're _____ even if that makes you different from me."

CREANDO ACEPTACIÓN Y RESPETO

Objetivo 4: Ayudar a los estudiantes a llegar a captar y respetar las diferencias.

Este paso es apropiado, después de producir información acerca de los valores, las características, las preferencias, las antipatías y las idiosincrasias de cada grupo. Mézclense los grupos de nuevo, de manera que los miembros de cada grupo puedan relacionarse con miembros de cada uno de los otros grupos.

Conduzca las actividades participadas de pequeños grupos así:

- 1) Una cosa he conocido acerca de su fondo cultural que nunca antes había conocido y que es _____.
- 2) Una cosa que realmente me gusta de su grupo es _____.
- 3) Nosotros _____ pudiéramos beneficiarnos siendo parecidos grupo étnico/cultural a ustedes.
- 4) Una forma, en que según yo creo, negros y puertorriqueños se parecen realmente es _____.
- 5) Yo acostumbraba a pensar que ustedes eran extraños, debido a _____, pero ahora yo conozco que _____.

Propiciando Mutua Aceptación y Respeto entre los Estudiantes por medio del Fortalecimiento de las Imágenes Respetiva

Cada día un niño es el Niño del Día (o la Persona del Día, o la Estrella, o el término que Ud. piense pudiera ser beneficioso). Ud. dibuja la silueta de esa persona en un cartelón de gran tamaño. Entonces, toda la clase sugiere virtudes, cosas que a ellos les agradan acerca de la persona mientras que Ud. las escribe en el cartelón. Debe animarse a los estudiantes a que digan lo que decir, directamente a la persona (quien pudiera estar sentado en una silla especial). Racionalmente esto se explica porque siempre hay cosas dignas de muto respeto y admiración en cada uno de nosotros. Algunas veces somos como ciegos y no vemos esto y necesitamos ser nos ayuda a ver que están ahí. Esta actividad nos ayuda a dedicar algunos minutos a reflexionar acerca de las buenas cualidades de cada uno y a compartirlas unos con otros. Algunas veces vemos buenas cualidades pero de algún modo se nos enseña a humillar al otro y a descargarnos contra otro y no expresar admiración o respeto. Esta es una magnífica oportunidad. (Cada día las siluetas se ponen en la pared de la pizarra.)

Inicio de frases que pueden usarse en pequeños grupos compartiendo acerca del Niño del Día; enfóquese en una persona cada vez, cada persona en el grupo mire a esa persona y complete la frase,

- 1) Me agrada cuando tú _____.
- 2) Aprecio cuando tú _____.
- 3) Lo que realmente me gusta de ti es _____.
- 4) En lo que quisiera ser como tú es _____.
- 5) Yo busco la forma que tú _____.
- 6) Una manera que me agrada de ti es _____.
- 7) Nosotros podemos ser distintos, pero nos parecemos en que _____.
- 8) Yo puedo aceptar que tú eres _____, incluso si eso te hace diferente a mí.

INVOLVING PARENTS AS RESOURCES

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EXPLORING PARENTS' ROLES IN CHILDREN'S LEARNING

Time: approximately 1½ hours.

I. Introduction/Purpose of Meeting (Leader might begin as follows:)

The fact is that the home is the first teacher. What children learn at home from important family members even before age 5 is usually more than what they learn during the rest of their formal schooling. We all know that school doesn't mean education necessarily since so much real education occurs at home. The main purpose of tonight's meeting is to share with one another ways you already help your children learn and to explore a variety of ways you can strengthen your role in their learning even further.

II. Warm-up Activities

- A. Divide parents into groups of 4-5. Once in their small groups have them introduce themselves to one another with their name and something they can do well. (e.g. I'm _____ and I'm really good at _____.) Leader models this about self while giving directions. (5 minutes)

- B. In same small groups, have parents together think of as many things as they can that their children learned BEFORE ever setting foot in school (to talk, to speak languages, to tie shoes, etc.). Tell them to be as specific as possible and to give everyone in the group a chance to talk. (5 minutes)

Have representative from each small group relate to the larger group (from where they're already sitting) some of the things mentioned in their group. (The leader listens attentively without commenting; then at the end, the leader points out some of the themes --language development, broadening horizons, recognizing things, people, etc.) (5 minutes)

- C. Large group sharing circle: Seat everyone in circle and ask people to think about what they have taught their own children. Then, (leader starts) go around and have everyone complete the sentence starter, "I'm proud that I taught my child to _____." Give people a minute to think about it before starting. Encourage them to think hard to come up with something they feel really proud about. Alert them to the possibility that someone else might say what they planned to say, which is perfectly all right. Suggest that as people around, there should be no comments until everyone gets a turn. Suggest also that if someone doesn't feel like participating, they can say "pass" (which is perfectly all right to do). At end, if there are no comments from parents, leader might comment that s/he is struck by enormous variety of important skills children gain from significant family members --critical life skills. (Leader, important here to validate in any way possible parents' own lives and contributions to children's learning.) (10 minutes)

III. Overview of Remainder of Meeting

Tell parents that you plan to devote the rest of the meeting to two goals:

- 1) Sharing with parents information you consider key about their children's life at school;
- 2) Exploring some ways parents can capitalize even further on their uniquely powerful roles in their children's learning.

(5 minutes)

IV. Sharing Key Information About School (Goal 1)

Briefly, share with parents information about their children's life in school--info that you want them to know or that they want to know.

(Leader decides which info is important here: goals for the year, particular demands of the school that are hard for children to meet, your own hopes, excitements, your view of culture conflicts between mainstream culture of school and ethnic culture....)

V. Expanding Parent Roles in Children's Learning (Goal 2)

Possible Introduction: There's an enormous variety of things you can do to help your children in school, many of which you might already do. Some of you help your children with schoolwork. Others of you prefer to leave formal teaching to teachers, and that's quite understandable too, since some things taught in school might be quite different from what you learned or the way you learned. Whether or not you like to teach formally, the fact is that you are uniquely in the position to provide informal learning opportunities to your children. Informal learning is probably the most powerful learning! You are also in a unique position because you have a close, loving, longterm relationship with your children which allows you to have a tremendous amount of influence and contact.

There are many ways you can increase your children's learning INFORMALLY, two of which we will look at further today....

1. Helping your children to develop a rich vocabulary and understanding of many different concepts; and
2. Engaging your children in rich, positive experiences using the basic communication skills (reading, writing, speaking and listening).

If you don't succeed with these in school, you are at a tremendous disadvantage in school and in life. Positive experiences communicating with family are known to motivate children to learn to succeed at developing communication skills at school.

For the rest of this meeting, we will do a quick sample of activities you might do at home around these two ideas. You'll see that these are the

kinds of things you already know how to do and are in a great position to do.

- A. First. Helping children to develop a rich vocabulary and understanding of many different concepts.

"Your home and your experiences with your children are a goldmine of opportunities for doing this. To demonstrate this quickly, get into groups of 4 again and in your groups see how many DIFFERENT things your group can name that are found in your own kitchens. In each group, assign someone the job of counting the number of things mentioned. Afterward, we'll ask people to report how many things their group thought of." (5 minutes)

Small group time and then reports of # of items named in large group. Ask reporters also to name some of the types of things mentioned. (5 minutes)

Leader, then make the point that every facet of peoples' lives presents a similar opportunity to teach concepts and vocabulary--and with it greater awareness of the world in terms of sight, sound, smells, touch, tastes, etc. Ask people to mention other realms rich for vocabulary development (rooms of the house, church, shopping, street, watching TV, trips, newspapers, etc.). Then, ask people how they could go about teaching this vocabulary without sounding too formal or stiff or "teacher-like"? (5 minutes)

Finally, refer them to Handout A which contains a few suggestions of how to teach children vocabulary in a natural way. Walk them through it. (5 minutes)

- B. Engaging your children in rich, positive experiences using the basic communication skills (reading, writing, listening and speaking).

- 1) In same small groups, ask people to talk with one another about the times of day when they are most likely to be able to have a relaxed, friendly conversation with their children (dinnertime? breakfast? while combing hair? just before bed? etc.). Encourage people, as they share about this to say when that best time is and what conditions exist that make a good conversation possible. (5 minutes)
- 2) Then ask parents to think back to a time when they HAD a really satisfying talk with one or more of their children and to share about these in their small group. After everyone has had a turn, ask groups to come up with a long list of good topics of conversation for parent and child together. Which topics would enable people to have a good conversation in which all parties were engaged and interested, yet not filled with hostilities or angers. Ask people to then mention some of these in the large group. (Usually, the topics mentioned fall into these categories--talk about feelings, funny experiences, surprises, problems people are

having with others not present, etc.). Leader, summarize in terms of these that come up. (15 minutes)

Having had these, ask people to think for a moment of two topics that they think they could talk with their children about and have great conversations that leave all with good feelings about each other. In small groups, go around and have people tell one another the two topics they thought of. Leader, encourage people to go home and try these topics to see if their predictions were right! (5 minutes)

- 3) Pass out and explain Handout of Family Rituals (Short, structured communication activities that help children to value and learn communication skills).

Explain: These rituals are structured activities that could help you have rich, positive communication experiences with your children. They involve sitting down with child(ren) at a special time and place for about 15 minutes. Creating this precious ritual time leads to positive feelings and special relationship-building that will really pay off when the same parents and children are at each others' throats (money in the bank, so to speak). Mention that some activities involve reading, writing and that anyone can do this who feels comfortable (parent or child). The key is, through these rituals and/or people's own ideas, to provide the rich language experience children need if they are to learn effectively in the formal setting of the school. (Before meeting, leader, read through the rituals and prepare an energetic introduction to them.) (10 minutes)

After walking people through the rituals and the ideas they represent, invite parents to share other ideas. How else do they recommend making sure that they have special, positive exchanges with their family members?

- VII. Close of Meeting: Remind people of goals for meeting. Ask people to think about how well these were achieved and encourage those willing to share their reactions to complete these two sentence starters:

"One thing I like about this meeting was....."

"One thing I think I will do as a result of this meeting is....."

(Do these in small groups and then report to large group
OR in large group.) (5 minutes)

Written by

Wendy Gollub

PARENT MEETING

FOR

BRIDGING THE HOME AND SCHOOL

Time: approximately 1½ hours.

Purpose of Meeting

The purpose of this parent meeting is primarily to help you, the teacher, learn more about the backgrounds of the students you teach. Whereas it can sometimes be awkward to question individuals regarding their customs, their value systems, and disciplinary practices, these same questions can be asked within the context of a structured group meeting. Your role at this meeting is to put people at ease, to direct the activities that will allow the parents to share, and, most importantly, to learn. No matter how trivial or superficial the suggested activity at first appears to be, listen with the idea that every bit of shared personal information tells you something about your students' backgrounds and helps parents to be aware of the variety of values and practices that are potential sources of conflict.

We certainly do not assume that you know nothing about your students already. We merely assume that learning about them and the families and cultures from which they come is an important on-going process that is never really completed.

Preliminary suggestions: 1) Have participants wear name tags so that you can call them by name and so that they will know each other's names.
2) If possible, arrange your chairs and/or desks in a circle. Try not to sit in rows or around a table.

Developing an atmosphere of trust and understanding

Introductory and warm-up activities:

- A. Suggested introduction--"All of us gathered here probably have a great many things in common, things we probably wouldn't even suspect at first. However, there is one thing we know already that we have in common and that is that we care about your children. You care and I care. I believe, however, that the more we know and understand about each other, the better prepared we will be to help these children. This meeting, therefore, is designed to help us get to know each other better but more particularly to learn about one another's beliefs about children and learning, our ways of handling them in situations that can be sure to arise in the home and classroom. We have here people from a large variety of cultural, religious, national and family backgrounds. When our children come together through the school, they inevitably clash with their fellow classmates and teachers partly because of different backgrounds and beliefs. I believe that their relationships with one another and with me and other teachers will be helped by knowing more about one another's values, beliefs and ways of doing things. I also look forward to sharing about my own beliefs, values and practices in hopes that if you understand me and my style better and I understand more about your own ideas

and attitudes, we can be open about these and talk about them with one another in ways that will benefit the children. I am going to be asking you to participate in a series of activities. Of course, you are free not to participate any time you want. I do think, however, that you will enjoy what we will be doing and that we will all learn a little bit from them."

(5 minutes)

- B. Warm-up. Suggested introduction--"To begin with I would like each person to introduce him or herself and tell us about something that they are good at or something they like to do. For example, I'll begin. 'My name is (Jerry Smith) and one thing I'm good at is getting through crowds, especially crowds in a department store sale. I can get in there and beat everyone to what I want.'" (Then go around the circle and get everyone to do as you have done.)
- (10 minutes)

N.B. From this point on if you have 10 or more people attending, I recommend you divide your participants into smaller groups of 5 or 6. To get a variety of people in each sub-group, have people number off. (Figure out how many groups you want and have people count off up to that number. e.g. if you had 17 people there, you would probably want to form 3 groups. So, people would number off 1, 2, 3, 1, 2, 3, etc. and all the 1's would get together, all the 2's etc.)

- C. Two-minute autobiographies: "Still with the idea of getting to know one another a bit, I would like each of you to tell the story of your life in two minutes. Think about what you would like to include." (Give them some time--20 seconds or so.) Now get a volunteer to go first in each group. "And when I say begin, that person starts telling their life story. I'll call time in two minutes. If you finish early, think of some more things to say. Also, other people can ask you questions. Ready. Begin." (Call time every two minutes and tell them to move on to the next person. Be sure that you take a turn, too.)
- (15 minutes)

- D. Favorite and least favorite times of the day: "Next I would like each of you to tell people in your small group what your favorite time of day is and what your least favorite time of day is. Explain why." (Allow approximately 8-10 minutes. Check on the progress of the groups. About 2 minutes before you are going to call time, warn them that they have only 2 minutes left. This will give them an opportunity to make sure that everyone gets a turn, even if it's a short one by that time.)

(8-10 minutes)

- E. Highs and lows: "Think back over the past year. What would be one of the high points of the year for you? One of the low points? Take a little time to think and then share in your group." (Allow approximately 8 minutes, more if the sharing seems to be going well. Warn people 2 minutes before you are going to call time.)

(8-10 minutes)

Values and concerns of parents

Suggested introduction: "Now that we have become somewhat better acquainted, I would like to move to some discussion and activities that will help us to learn more about one another's values and concerns. Knowing more about these will help us to understand our dealings with one another better and to handle more sensitively decisions and conflicts that arise. To begin....

- A. "After I ask you this next question, I'm going to give you a longer amount of time to discuss your answers than I have been giving. And, at the end of the discussion time, I am going to ask that one person from each group summarize for all of us some of the things that came up in your group. The topic is this: 'What do you think are some of the most important qualities for your children to develop? e.g. Do you think that it is most important that they be honest or loyal or hard-working? What? Which are the qualities they will need most? After you have thought about the answers to these questions, share and discuss your ideas in your group. No one talk for a minute. Give everyone a chance to think. You have 15 minutes to discuss this.'" (This time let the others share before you.)

When the 15 minutes are up, ask a reporter from each group to summarize their group's discussion. You might inquire as to whether any qualities or skills were mentioned more frequently than others. Were any unusual qualities or skills mentioned, i.e. ones that surprised others?

If it seems possible, make a summary statement pointing out how many parents care about the same things for their children. Other people emphasize different things. That's o.k. too. No one can be right or wrong in a case like this, just different.

- B. Large group discussion.

"You've mentioned the qualities and skills you want your children to have. What do you think are the greatest obstacles to your children developing these qualities or achieving these skills?"

Exploring disciplinary approaches

"One of the most important jobs we have is getting our children to do what is right. We all come from different families where we have our own ways of doing things. Many of the things we do work; some probably don't--at least no parent I've ever talked with has all the answers. Undoubtedly we can all learn from each other. Also, by learning about one another's beliefs about discipline, certainly I as teacher will be able to understand your children's reactions to my ways better and to consider alternative ways to handle situations so that I will be more effective. What I am going to do right now is present you with a series of situations, the kind of situations parents actually bring to teachers sometimes. What I would like to hear from you is the advice that you would give to the parent in each situation. I think this will be a fun way to share our views on discipline."

(Teacher, select from among the following situations or make up your own. I do suggest, however, that you use the first one written here since it is relatively non-threatening and many people have humorous "first day" stories.)

"What advice would you give to a parent who said:

- #1 'My kid is supposed to start kindergarten tomorrow and he says he won't go. He cries when I start to talk about it and won't listen to me. I think he's scared to death.'

(Have the parents discuss this situation in their small groups. Allow about 5-10 minutes depending on how well you think the discussion is going. At the end of that time ask people to share with the whole group some of the things that were said in their small groups.)

(In the small group you are in it is probably better if you don't share until last or don't share at all since you may be looked on as the authority in these matters.)

- #2 'Sometimes my kid claims she's sick in the morning but I don't really think anything is the matter with her. I think she just doesn't want to go to school.'

- #3 'My boy is only 12 and he came home 2 hours later last night than I had told him to.' (Girl?)

- #4 'I think my 13 year old girl has been shoplifting. I'm not positive, but I think so because of the things she's been bringing home.'

- #5 'My kid is being picked on at school. S/he said kids have been calling him/her names and pushing him/her around sometimes on the way home from school.'

- #6 'My teenage daughter is doing o.k. in school. She gets B's and C's, once in a while an A. But now she wants to drop out and get a job.'

Close of meeting

Bring closure to the meeting by having people re-collect in a large circle. Ask them to tell one thing they enjoyed about this meeting. If you are interested in holding future meetings, you might ask them at this time what kinds of topics they would like to see included in future meetings.

N.B. You might want to reverse the order of values and concerns of parents and exploring disciplinary approaches. Also, the estimates are merely educated guesses. Any activity may end up taking more or less time than was predicted. Before the meeting begins I suggest you decide which activities you will shorten or skip if time runs short.

Written by

Wendy Gollub

RECOMMENDED READINGS

Ogbu, John. The Next Generation. New York: Academic Press, 1971
Especially Chapters 6 - 11

See Module on Bicultural Students for Affective Education Bibliography.

Family Rituals

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What is a family ritual?

A family ritual is a 15-minute a day activity, a special time designed to be fun and interesting for parents, children or other family members to do together. Each ritual activity has three parts: 1) a warmup to help people relax and focus on each other; 2) a main activity meant to help people talk, share, imagine, create together, and 3) a feedback tool to find out how people reacted to that day's activity, so that future ones get better and better.

How can rituals be helpful to you?

Think of the many times you wanted to talk with and enjoy people in your family, but you couldn't think of what to talk about. These rituals don't take much time, and they pay off. They get people communicating and using the basic skills of reading, writing, listening and speaking in meaningful ways. Children who talk with family members at dinner do better in reading than children who don't. Rituals help build positive relationships between family members and these help so much when problems arise. Shutting out for a few minutes the hubbub of everyday life, they provide a time when you can show the best of yourself to one another. They help you get to know each other better. They help you get to know yourself better.

Who should do these rituals?

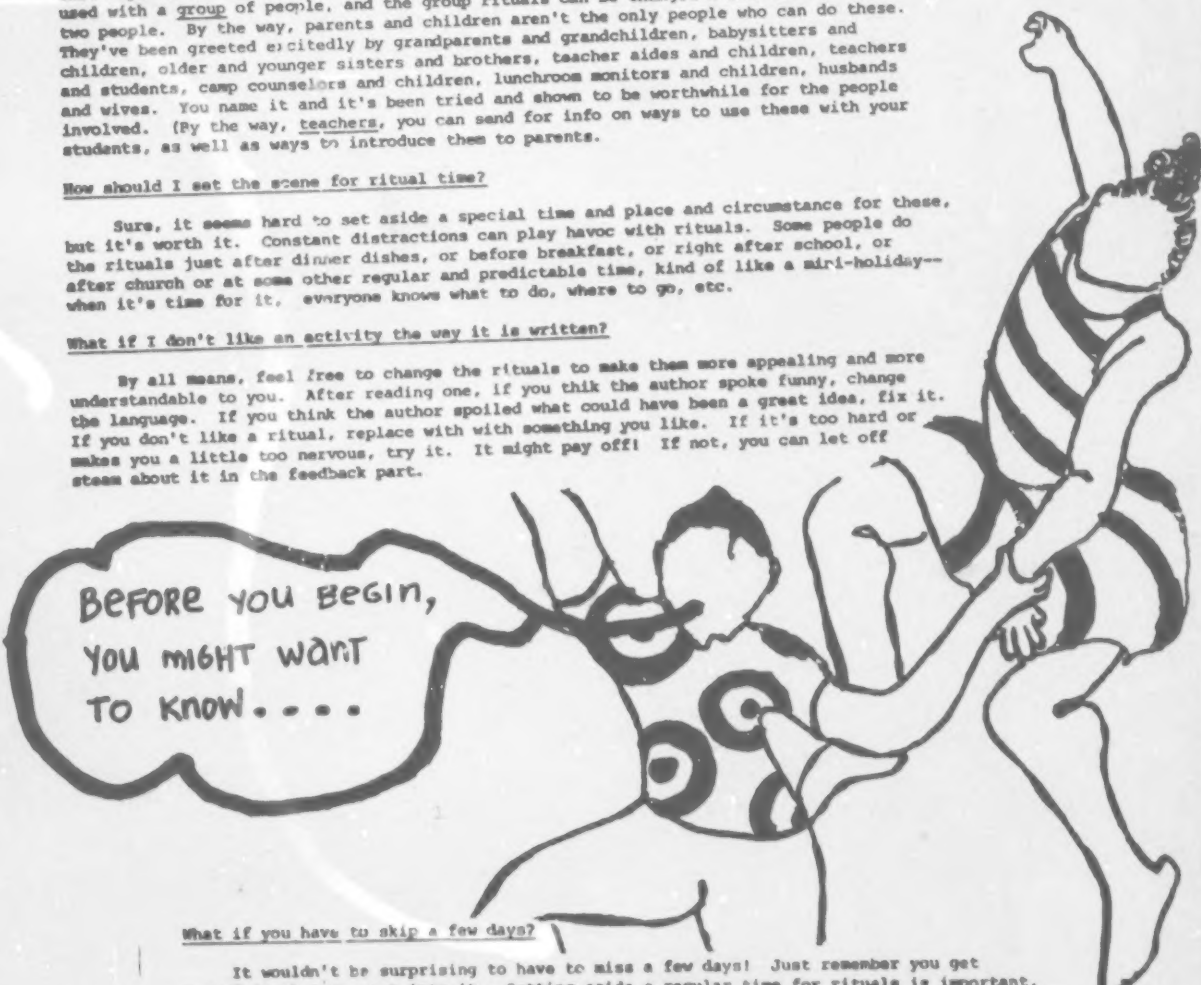
In each booklet, there are seven ritual activities. We meant five of these to be done by one parent with one child and the other two to be done by as many family members as you can collect at one sitting. Why five for just two of you? This is a real opportunity to concentrate on your child or parent as an individual. Do you have to do them that way? Of course not. Actually, just about every ritual can be changed a bit and used with a group of people, and the group rituals can be changed a bit for use with two people. By the way, parents and children aren't the only people who can do these. They've been greeted excitedly by grandparents and grandchildren, babysitters and children, older and younger sisters and brothers, teacher aides and children, teachers and students, camp counselors and children, lunchroom monitors and children, husbands and wives. You name it and it's been tried and shown to be worthwhile for the people involved. (By the way, teachers, you can send for info on ways to use these with your students, as well as ways to introduce them to parents.

How should I set the scene for ritual time?

Sure, it seems hard to set aside a special time and place and circumstance for these, but it's worth it. Constant distractions can play havoc with rituals. Some people do the rituals just after dinner dishes, or before breakfast, or right after school, or after church or at some other regular and predictable time, kind of like a mini-holiday--when it's time for it, everyone knows what to do, where to go, etc.

What if I don't like an activity the way it is written?

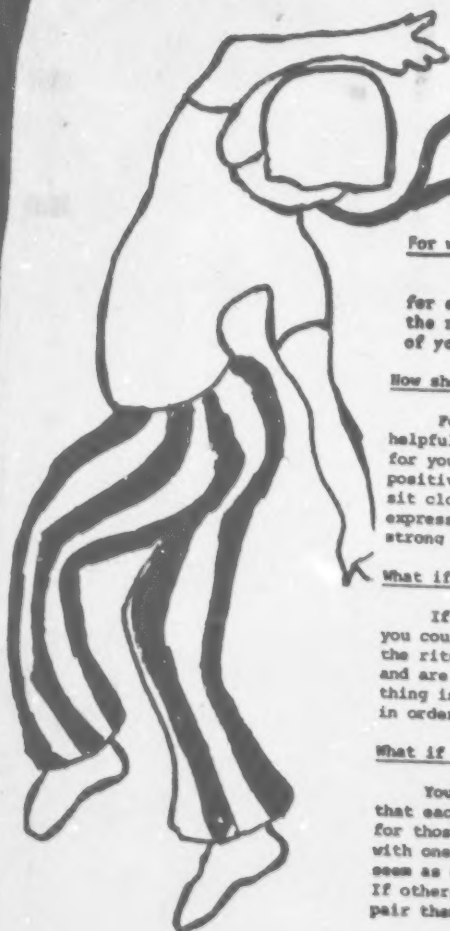
By all means, feel free to change the rituals to make them more appealing and more understandable to you. After reading one, if you think the author spoke funny, change the language. If you think the author spoiled what could have been a great idea, fix it. If you don't like a ritual, replace with something you like. If it's too hard or makes you a little too nervous, try it. It might pay off! If not, you can let off steam about it in the feedback part.



BEFORE YOU BEGIN,
YOU MIGHT WANT
TO KNOW....

What if you have to skip a few days?

It wouldn't be surprising to have to miss a few days! Just remember you get out of it what you put into it. Setting aside a regular time for rituals is important, because people come to count on them, trust them, relax into them, loosen up with them, etc. Also, letting many days pass is like saying "really, this special time isn't that important to me!!!!"



BEFORE YOU START, ARE YOU WONDERING....?

For which age groups are these rituals designed?

Actually, most can be used with people aged 3 to 105. Some work for even younger children. You'll probably think of ways to alter the rituals a bit so that they are especially fitting for the ages of your children. Definitely feel free to improve on them or make your own.

How should I act so that these rituals will be successful?

For a mere 15 minutes a day, you can afford to be lovable, understanding, patient, helpful, friendly, accepting, serious, silly etc. This special time is an opportunity for you to show your best self to your family member. Ritual times are meant to be positive, close times. So, listen well, look your partner in the eye, be accepting, sit close, be responsive, let what your partner says touch you, show your feelings, express your thoughts, let them get to know you. Criticism, not paying attention and strong disagreements will all get in your way and your child's way.

What if the reading and writing is too hard for my child?

If your child faces the frustration of wanting to say more than he/she can write, you could volunteer to be secretary. If, however, he/she wants to try writing during the rituals, encourage this. We found that young people like to feel in charge of them and are highly motivated to stick to the reading and writing involved. The important thing is that ritual time stay light and pleasurable. Find out what your child needs in order to feel good and motivated to continue.

What if others in the family want to horn in?

You have to be firm about wanting to focus on one child. You can remind others that each booklet has two activities for the group and that you're eager to get together for those. A few parents tried letting other children listen in while doing the ritual with one child. They weren't satisfied with the results. The child involved didn't seem as open. And the "listeners" couldn't quite restrain themselves from butting in. If others want to be involved so badly, find a way to do it with them another time or pair them up with one another. What a great thing for them to want!

What if negative feelings come up during ritual time?

If you mean negative feelings like someone admits being afraid of something—that's fine as long as people accept them and don't scorn them or try to talk the fear out of them. If you mean that people get annoyed at one another, a gentle reminder that ritual time is supposed to be positive might help. If people remain negative, we prefer to end ritual time until the problem is settled or subsides, because we want so much for ritual time to be special and unspoiled.

What if someone lies during the ritual?

That's a tough one. It might be that they're trying to give you an answer that they think will please you more than the truth. Or, they're expressing a wish, or experimenting with a thought. Personally, we would let it pass, believing that some thing of value is being said and that such departures from truth (whatever that is) will not be a habit.

What if people have trouble settling down for ritual time or what if they don't want to do it?

Before giving up, here are some alternatives:

Treat this as your homework. Every child knows how important homework is. Tell them you need them to do it with you, even if they think it's silly. Share your feelings. Tell them that you're disappointed and share more about why you want them to cooperate.

Suggest that THEY think of ritual activities, that you're open to their ideas. Postpone ritual time until they think they're ready. Remind them that this

is a special time for the two of you, that you're sad to miss the opportunity, but if they choose to do so, you have to live with that.

Have a long conversation about what needs to happen for them to regain interest in it. Follow their suggestions.

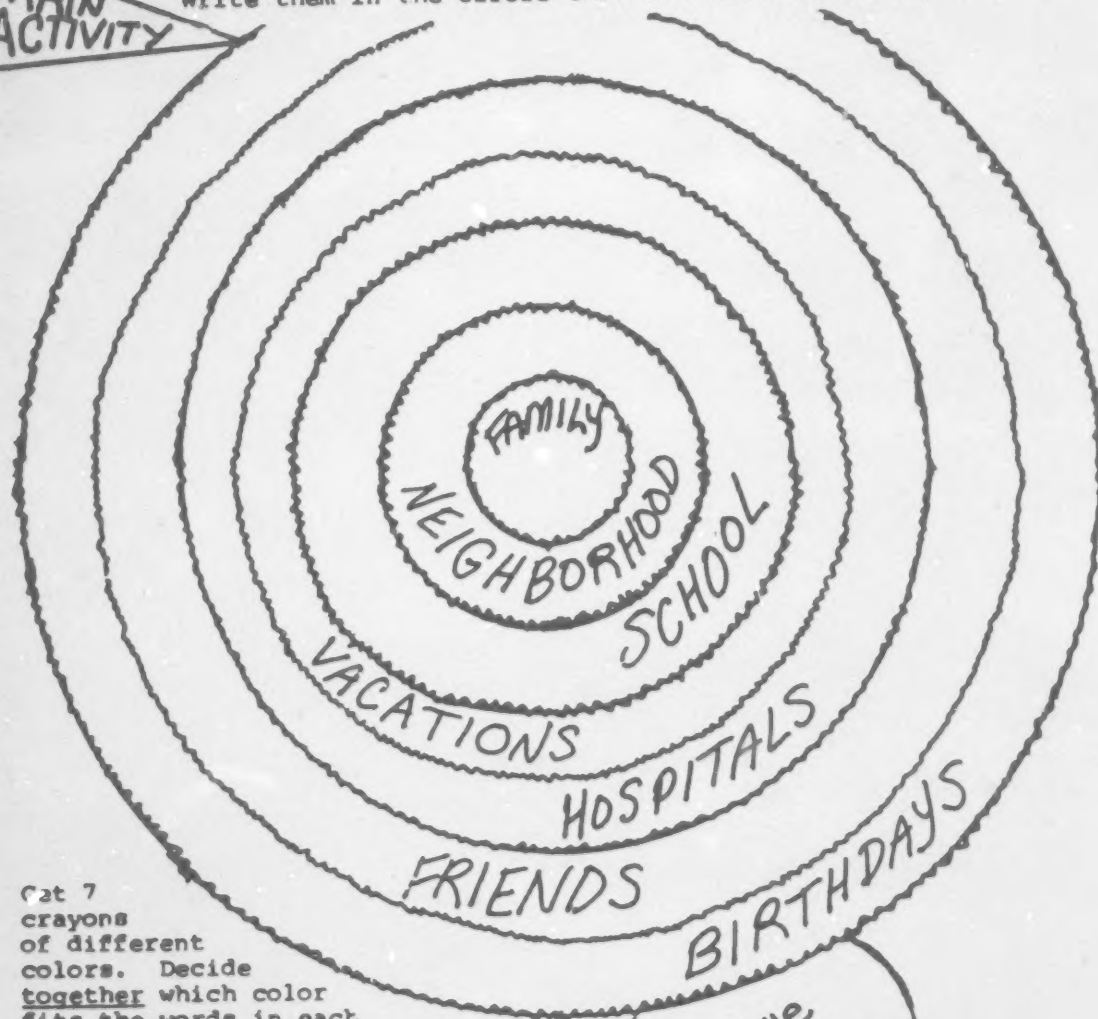
CIRCLES

WARM-UP

Make a NOISE that expresses how you felt about the day today. Then explain it to one another.

MAIN
ACTIVITY

Think of feelings you have about each word below.
Write them in the circle that has the word in it.



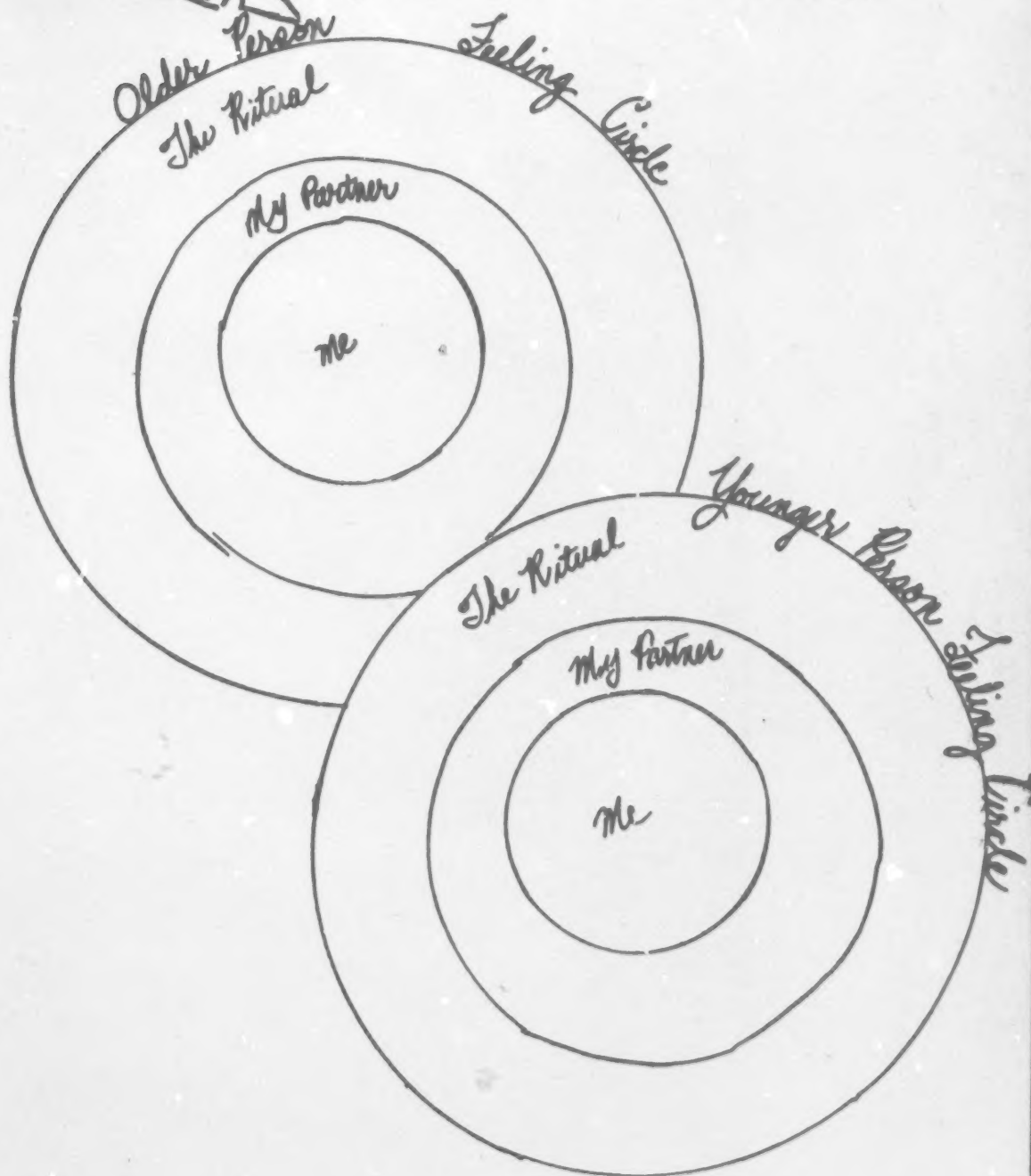
Get 7
crayons
of different
colors. Decide
together which color
fits the words in each
circle and color in the circles.

FEEDBACK

GO TO THE
NEXT PAGE
FOR FEEDBACK,
PRETTY PLEASE.

FEEDBACK

Fill in each circle with words that say how you feel about the word in the circle.



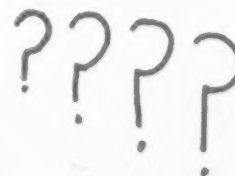


Probably both of you have done exercises in your lifetime.
The main activity today involves a lot of talk.
So, to let off some steam, teach each other an exercise,
and then do them together.



main activity

DISCUSS THESE QUESTIONS:



1. Is it better to be old or young?
Make sure you share your reasons.
2. Is it better to be a noisy or quiet person?
3. Would you rather spend spare time doing something
alone or with other people?

Feed-Back

How well did you listen and really hear what the other person said?

YOUNGER PERSON:	Very well	1	2	3	4	Not well at all.
OLDER PERSON:	Very well	1	2	3	4	Not well at all.



How often did you agree with one another?

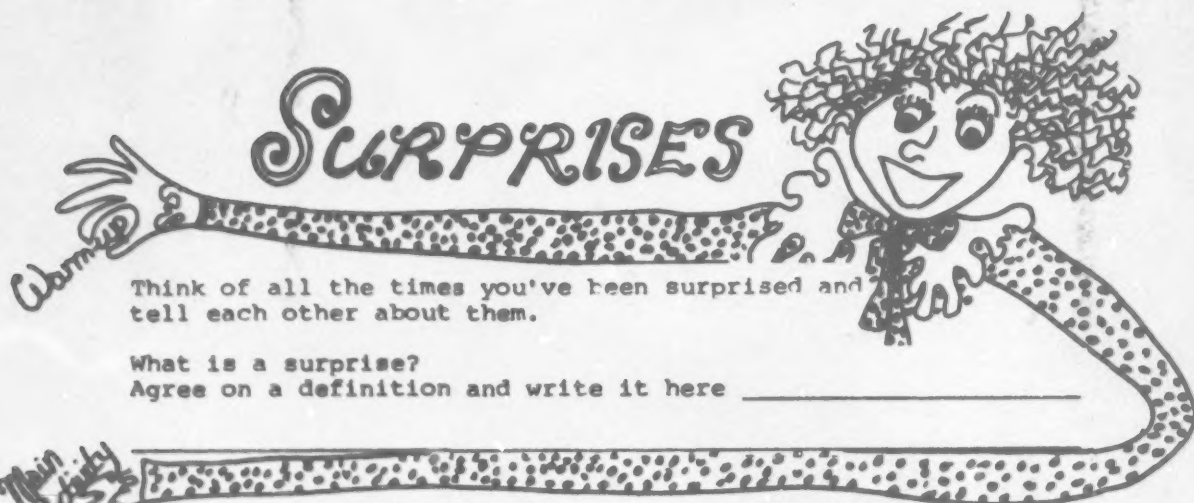
YOUNGER PERSON:	Never	1	2	3	4 Always
OLDER PERSON:	Never	1	2	3	4 Always

How did you feel when you disagreed with one another?

YOUNGER PERSON: I felt _____.

OLDER PERSON: I felt _____.

SURPRISES



Think of all the times you've been surprised and tell each other about them.

What is a surprise?

Agree on a definition and write it here _____

Main Activity

Today's ritual is planning a surprise for somebody. You have to decide who to surprise and how to surprise him or her. For example, you might surprise someone by putting an extra dollar in his/her wallet.

Or you might both greet a family member at the door with your clothes on inside out and backwards.

Talk about 5 or 6 different ways you COULD surprise someone together.

Now, down to business.....

Who are you going to surprise together? _____

How are you going to surprise him/her? _____

When will the surprise take place? _____

day, month, year

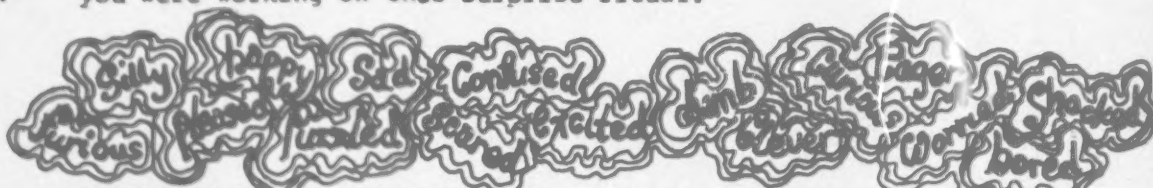
time of day

NOW TRY IT!

Write what happened here. _____

Feed-Back

Here are some words that could describe the way you felt while you were working on this surprise ritual.



OLDER PERSON: Circle the words that best describe your feelings.

YOUNGER PERSON: Put an X on the adjective that best describes your feelings.

BEING
WARMUP: Think of 3 or 4
 you felt sad.
 -sentences

then tell each other

Older Person:

I feel sad when

1. _____

2. _____

3. _____

4. _____



SAD

times when
 Fill in the
 below! And
 about those times.

Young Person:

I feel sad when....

1. _____

2. _____

3. _____

4. _____

★ ★ ★ MAIN ACTIVITY ★ ★ ★

Gather together some magazines. Cut or tear out words and pictures about Being Sad and glue them on paper to make a "collage" or scrap picture. Look at each other's carefully and tell about what some of the words and pictures mean to you.

FEEDBACK:

What did you learn about your partner in today's ritual activity? When did you feel good? When did you feel bad? (Make some notes about it here and then talk together about it.)

Young Person's Notes

Older Person's Notes

PRESENTS

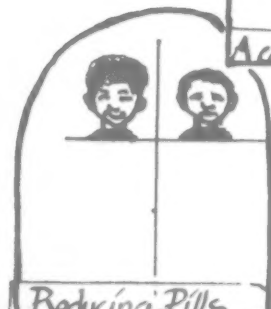
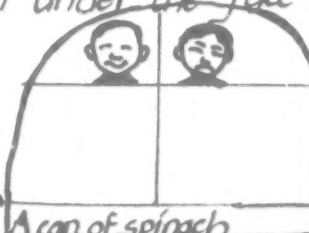
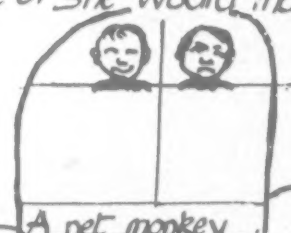
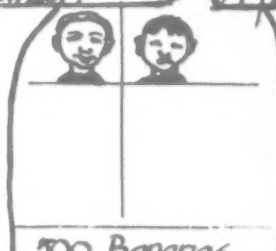
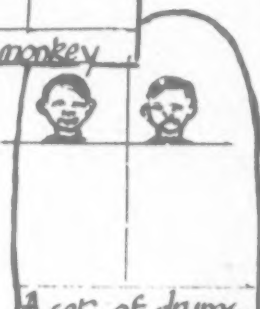


WARMUP

Tell each other about a birthday PRESENT you'll never forget.

MAIN ACTIVITY

Imagine it's your birthday. How would you feel if you got as a birthday gift each thing in a box below? Would you be happy or disappointed? Someone write the initials of each person under the face he or she would make getting each thing as a gift.

 <u>Reducing Pills</u>	 <u>A can of spinach</u>	 <u>A pet monkey</u>	 <u>A free trip to the dentist</u>
 <u>500 Bananas</u>	 <u>A set of drums</u>		

Now

each person think of a gift you would like to get and find out how many other people would be happy to receive that gift.

NAME OF GIFT

NUMBER OF PEOPLE WHO WOULD LIKE THAT

FEEDBACK

Pretend that today's ritual was a birthday gift to you. Together, write a thank you note that says honestly how you felt about today's ritual. For instance "thanks but no thanks for this ritual" or "nice of you to make it" but "how clever..."

Dear Wendy and Sunny,



Things You Like



WARM UP

Sit in a circle. Each person thinks of 3 things you can do well. Go round the circle 3 times. Each person begins with "I'm very good at ..." or "I can ... very well."

MAIN ACTIVITY

Sit in a circle. One person at a time turns his or her back on the group for 2 minutes. During that 2 minutes, the rest of the group thinks of all the things they like about the person whose back is turned. The group talks about these out loud. The person whose back is turned is not allowed to talk or ask questions or anything. Just listen!

(and no cracks or smart remarks)

FEEDBACK

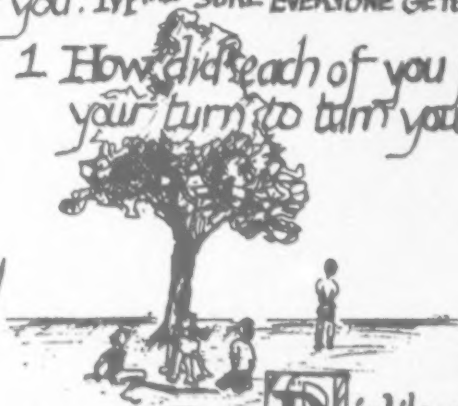
Hint-Hint: We know this can be embarrassing and somewhat uncomfortable. Do it anyway. It will be good for you. MAKE SURE EVERYONE GETS A TURN, of course.

Discuss:

1. How did you feel being forced to say only things you like?

2. How did each of you feel when it was your turn to turn your back?

3. Overall, what did you like and dislike about the activity? List likes or dislikes.



Likes

Dislikes

- | | |
|----------|----------|
| 1. _____ | 1. _____ |
| 2. _____ | 2. _____ |
| 3. _____ | 3. _____ |

NAME THE PICTURE

WARMUP: Everyone fill in the sentence "Today I felt like a _____, because _____"

Now, read them to one another.

MAIN ACTIVITY:

step 1. As a group, think of as many titles as you can for this picture, face or pose. Someone write them below. (Use the other side for more space).



Step 2. Now someone in the group make a face or strike a pose.

Hold your face really still in a "freeze" position while the group thinks of titles or quips for your face or pose. List the titles here.

FEEDBACK:

Everyone shut your eyes at the same time. With eyes shut, make a face that tells how you felt about today's ritual activity. Hold that face still and open your eyes. Look at each other's faces to see how everyone else felt about the ritual. Make sure you understood each other's faces by guessing how each person felt about the activity. Now with eyes open, have someone read each question and then everyone answer with a face: (A) How funny was this activity?

(B) Did everyone get a chance to participate?

Family Communication Rituals to Aid Children's Learning

By Wendy Leebow Gollub

Parents seek meaningful roles in their children's learning. Many studies and programs illuminate the positive potential of parents to influence children's academic progress (I. Gordon, 1974 and E. Milner, 1951). Milner, for example, obtained significant gains in reading achievement for children by simply increasing the quantity and quality of parent-child interaction at dinnertime.

While parents want very much to foster their children's learning, they face significant obstacles. According to parents in an outreach program at the Lea School in Philadelphia in 1974-75,* the following obstacles interfere with parents' good intentions: 1) Parents have little time available to devote to individual children; 2) They feel estranged from school and its personnel; 3) They would like to help their children especially with reading and writing, but they don't know how; and 4) Like most parents everywhere, they find it harder to teach their own child and handle his or her anxieties about learning than to work with someone else's. While many parents feel inadequate in teacher-like formal efforts

*This parent program was developed by Dr. Wendy Gollub, Jessie Bibson and Jerilynn Ross associated with the Affective Education Program's Communications Network.

to help their children learn, they remain intent on discovering informal, meaningful roles that will be feasible and satisfying for them as parents while also benefitting their children.

Since 1974, the Communications Network, a branch of Philadelphia's Affective Education Program has developed and refined a parent education program designed to help parents play uniquely powerful positive roles as their children acquire language skills. The Parent Education Program consists of a ten-week course (two hours weekly) on the theme of "Parent-Child Communication." A key feature of the course which distinguishes it from other efforts at parent education is the use of homework for parents called "Family Rituals." Each week, parents receive as homework seven whimsical and imaginative communication skill activities--"rituals" to be done one each day with one or more children at a special time and a special place set apart from daily routines and interactions. The rituals are designed to be fun for parent and child while involving them together in an integrated blend of listening, speaking, reading and writing experiences. Such experiences stimulate communication and provide children with the experiential language background associated with children's success at learning to read.

I. The Nature of the Family Rituals

Each ritual includes thorough but simple directions so that either parent or child can play a leadership role. To make the rituals feel as predictable and familiar as other

kinds of rituals, while at the same time varying their content, each ritual contains three parts:

- 1) The Warmup: A short exercise, personal sharing activity or game that helps people to relax and focus on one another.
- 2) The Main Activity: A substantive activity which helps elders and youngsters to learn more about one another, share an experience or tackle some challenge together.
- 3) The Feedback Method: A short question or activity that encourages parents and children reflect on the day's ritual and share with one another their feelings and reactions, so that they can make future ritual experiences more worthwhile and enjoyable.

The two rituals that follow illustrate the style and format of the fifty-six rituals developed for use in the Parent Program.**

II. Helping Parents to Succeed with the Rituals

The ten-week parent course that focuses on The Family Rituals was designed A) to excite parents about the potential of following through on positive, daily communication rituals with their children, B) to help them set the optimal scene for ritual time in the home, C) to provide specific help in introducing the rituals to their children so that they (the parents and the rituals would be taken seriously, and D) to learn about and practice a variety of interpersonal skills that would make ritual time unforgettable and influential

** Single copies of Family Rituals: Short Activities for Family Communication developed by Dr. Wendy Gollub and Sunny Shulkin can be obtained from the Affective Education Program, 323 Administration Building, 21st and the Parkway, Philadelphia, Pa. 19103.

WHO TO GO TO

GROUP RITUAL

WARM-UP

Talk about your most memorable spanking and your most memorable hug.

Make sure each person has at least 1 minute to talk.



MAIN ACTIVITY

FAMILY MEMBERS, discuss who you would go to in your family for...



1. a good meal
2. a good laugh
3. some good advice
4. a nice present
5. a favor
6. a compliment
7. the right spelling word
8. help in finding something
9. money
10. the latest dance step
11. a hug

FEED-BACK

How long would you like to remember this ritual page?

1	2	3	4	5	6	7	8	9	10
I'd		5		an		a		a	
like		minutes		hour		week		year	
to									
forget it									

Put your initials above the number that best describes your feelings about this page. Share your reasons with your group.

SONG TITLES

WARMUP:

Think of a song you both know the words to. Instead of singing it, say it together VERY DRAMATICALLY. Really ham it up like Shakespeare or someone like that.

MAIN ACTIVITY:

Each of you, list 5 songs you like. Write in the names here—

Person 1:

Person 2:

1. _____
2. _____
3. _____
4. _____
5. _____

1. _____
2. _____
3. _____
4. _____
5. _____

Now, imagine that a show is being written about your family. It's the job of you two to think of 10 song titles that could be in a show about your family. They can be funny. They can be the first lines from songs, etc. Do this together and don't criticize each other's ideas.



1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Pick out your favorite title and see if you can write the first 2 lines of the song. Title # _____
first two lines _____

FEEDBACK:

How much fun was this?

No fun at all 1 2 3 4 5

Heaps/Gobs/Bar-

How hard was this?

tough 1 2 3 4 5

a snap

rels

Write a song title that says how each of you feel about today's ritual:

Young Person's Title: _____

Older Person's Title: _____

for themselves and for their children.

A. Exciting Parents About the Potential of the Rituals

To excite participating parents about the positive potential of actually doing their ritual homework, the first parent group meeting included sharing about meaningful rituals in parents' own lives. We reminisced about rituals during our childhoods that affected our relationships with our family and friends and that had a motivational effect on our growth and learning. Charged with feeling, people recalled influential rituals like special holiday meals and an amusing variety of unique rituals like stopping after school at grandma's for a hug, a sticky bun and three glasses of cold milk. While exploring the place of such predictable, dependable events, parents attested to the lasting impressions rituals have had on their relationships with important others and on their learning.

B. Setting the Scene for Ritual Time

After sharing about rituals in our own lives, we proceeded to identify the factors that made rituals special: the special times, the special places, the special ways of beginning, the predictable structures. Parents then helped one another plan the details of implementing the homework rituals among their own families with an eye to building in many factors that give rituals their power. Parents considered their own daily routines and figured out the best possible times. Some chose immediately after school, after dinner dishes, before bed, during morning hair-combing or other

times when the parties involved could allow themselves a few undisturbed minutes in which to concentrate on one another. Parents who balked at the thought of doing one a day set a goal for themselves of doing at least four a week on a regular enough basis to produce the helpful aura of ritual time as that special time set apart from other full or hectic times of day.

As parents interviewed one another, they also worked to identify the most conducive place for doing the homework rituals, perhaps the room with the fewest distractions where parent and child could make themselves comfortable, shut out other noises, hear one another and experience some measure of intimacy.

Parents concluded the planning stage by completing a brief contract about their intentions that included their hopes for themselves and the child or children they aimed to involve, their predicted schedule, time and place, and their fears and concerns about both implementing and succeeding with this experiment. Parents announced their plans and then kept one copy of the contract. Everyone's contracts were also collected in a notebook that was re-examined periodically during group meetings to help parents to plot progress, modify their goals and arrangements, celebrate successes and suggest concerns to be addressed via group problem-solving.

C. Introducing the Ritual Idea to Children

After exploring factors in parents' daily lives that

created obstacles to actually doing the rituals, parents focused on their predominant concern about the act of introducing the ritual idea to their children. Fearing that they would be laughed at or treated suspiciously, parents rehearsed with one another "the scene" in which they planned to introduce the ritual idea to their children. Each first described the child(ren) they wanted to interest in the rituals and then selected other parents to role play that child or children. Then, the parent tried one way of presenting the idea of family rituals to the "children." The "children" shared their reactions to the form of introduction used, identifying its strengths and weaknesses and assessing the likelihood that it would enlist their cooperation and enthusiasm. The scene was then replayed several times with other parents playing in the parent role. In this way, a great variety of possible ways to introduce the rituals were enacted. The parent who had created the scene originally, then replayed it adopting the particular form of introduction that s/he now felt best suited both the children involved and the parent's own style. Finally, parent onlookers pinpointed the strengths they observed in this final practice scene, providing encouragement and support for one another. After these role-plays, some parents decided to explain the rituals to their children as homework that they, the parents, had been assigned in their parent education course. These parents believed that the concept of homework would require little explanation to children, would be accepted as something

the parent "just HAD to do" and would give children a feeling of identification and mutuality since, now, everybody, even mom or dad, had homework to do. Other parents preferred a somewhat higher risk way of introducing the rituals to their children. One mother rehearsed such an introduction in an attempt to convey to her child her real thoughts and feelings. She felt that this more serious explanation would convey the caring and commitment on her part that would, in and of itself, stimulate relationship-building:

"I want a special time with you when you and I can concentrate on one another and share thoughts, feelings and experiences in ways that we usually don't find the time for. I want a special time with you when we can feel good about each other, a time when we don't fight or argue or get at each other, when I don't yell at you and you don't scream at me. I want to learn more about you, and I want to tell you more about me. I even hope the rituals will help us have a few laughs together. You might find that your mother can laugh. I'm hoping for a time when both of us can relax. I don't think a few minutes a day is asking too much, since we both could get a lot from this ritual time--which, by the way, is as new to me as it is to you. If it works, I think it will make it easier to live with each other when times aren't so great."

Parents helped one another to converge on some approach to their children that suited both their own styles, the ages of the children involved and their children's tendency to cooperate with or balk at parent overtures to "do things together."

D. Parent Skills for Being Effective with Rituals

Needless to say, parent behavior during ritual time has a powerful influence over the degree to which the rituals reap benefits for parent and child. Certain behaviors that

inhibit sharing or generate defensiveness need to be avoided, while other behaviors that encourage sharing, communication and a relaxed tone need to be conscientiously used. For instance, when parents dwell on a child's failures or worrisome habits, the child will tend to feel inadequate and closed. This can be prevented if parents focus deliberately on and show genuine appreciation for the wide variety of competencies the child talks about or displays. If parents use ritual times overtly or covertly to handle discipline issues or to declare, reprimand, lecture or express resentments, the potential of ritual times will go untapped. Parents can be most effective if they preserve the special, positive, energizing flavor of rituals and view this special time as an investment that will help them to deal with more difficult times not with hostility, but with caring.

The Parent Education Course thus included a series of short workshops on specific skills parents could use to avoid pitfalls and enhance ritual time. During group sessions, parents engaged in simulations, role playing and group sharing activities in which they learned about these helpful skills experientially, practiced them and received help in refining their own proficiencies. Skills included:

- 1) Screening for "the positive" in your child
- 2) Expressing feelings and positive regard verbally and nonverbally
- 3) Active and reflective listening
- 4) Giving and receiving constructive feedback

Parents then consciously applied these skills during ritual time and experienced their children's responses.

Family Reactions to Rituals

In Philadelphia's Lea School where the Parent Education Program operated initially, two groups of parents implemented the rituals with their children at home and experienced their dynamics. While a few parents found themselves unable to establish a "ritual atmosphere," many did successfully establish a regular ritual time between parent and child. Many parents initially identified one child with whom they engaged in the rituals because of relationship or learning problems, but later were urged by other children either to include them or devote additional special time to them. Parents, siblings, babysitters, grandparents, as well as neighbors and friends often joined in ritual times. People found these times to be exciting, interesting, and whimsical ("This isn't like you, Mom") while planting seeds for stimulating and enlightening verbal exchanges of ideas, experiences and feelings. By the time parents had exhausted the 56 available rituals, many had learned to continue ritual time by generating with their children their own ritual activities. Other parents felt that such ritual time, intense as it was, should be less frequent, perhaps weekly throughout the year and more often during vacations. Still other parents decided to focus on one, then another child for a period of time, giving each that cherished undivided attention. However parents decided to carry on the rituals, most attested to their value and power. Speaking the minds of many parents involved, one parent commented:

"I found that, for a mere fifteen minutes a day, I could afford to be lovable, relaxed, understanding, silly, patient, friendly and open with my children. These rituals have really helped us talk to each other, listen better and do things together."

Shutting out the hubub of daily life and providing a time when family members can show the best of themselves to one another, family communication rituals unleash a rush of communication in the home that invigorates parent-child relationships and lays a stronger foundation for children's learning and valuing of communication skills.

THE TEACHER AS A CULTURE BROKER

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THE BILINGUAL TEACHER AS A CULTURE BROKER

OBJECTIVE

Learners will be able to explain how culturally defined roles influence and affect their actions as teachers.

KEY TERMS

- . Manifest culture: culture that is openly visible
- . Latent culture: other cultures that have the potential to be expressed in a situation
- . Hidden curriculum: the unwritten messages, values, and attitudes that teachers and administrators transmit in a school

KEY CONCEPTS

- . Teachers belong to a school culture that influences their assessment of duties, responsibilities and decisions in the classroom.
- . The manifest culture of a school is the culture of the administration and teachers that organizes standardized solutions to problems.
- . The latent culture in a school is the culture shared by groups or individuals outside the school setting.
- . Both manifest and latent cultures affect school interaction and performance of teachers and students.

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race
- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences
- . Cultural Diversity: Migration and Ethnicity
- . Bicultural Students

THE BILINGUAL TEACHER AS A CULTURE BROKER

In previous modules we dealt with the concept of biculturalism. We examined modes of facilitating students' awareness and acceptance of cultural and ethnic differences among themselves and others. We also explored ways of bridging the cultural gap that often exists between parents and teachers, and between students' life outside and within school.

In this module we will look at the influences that the ethnic and/or social class differences between teachers and students may have on the learning process. In this module we will also examine the cultural and social assumptions sometimes made by teachers as they operate in classrooms and in schools. Although some teachers are conscious of this subtle dimension of classroom life, others are not. All teachers have expectations of, and make judgements about their students. Too often we have been trained to deny this. While we may not be able to rid ourselves of biases, we are more able to control them if we are aware of them.

Culture of the School

Let's briefly review the concept of culture. Can anyone offer a broad working definition of culture?

Several notions of culture should be mentioned: the shared values, systems of belief and patterns of behavior of a people which are transmitted from generation to generation and the total way of life of a people which determines what they become, understand and accept.

Let's identify the cultural systems of which we are members.

Learners may cite their ethnic group, age group, sub-cultural and occupational affiliations. Encourage them to identify as many as possible.

If you have not included the school, as teachers you have omitted a key cultural system of which you are all members. The culture of the school is an institutional culture. As teachers who work in an institution, you become participants in a school culture. What do we mean by this? How can the concept of culture be applied to a formal institution? Within formal institutions, informal social groupings (sub-cultures) emerge. Groups of people who occupy similar positions respond to similar pressures and demands and as a result develop shared understandings and values about the repeated situations they encounter. The informal social relationships and values of teachers, students and administrators color their behavior and their judgements about the activities of other sub-groups. In other words when you enter the school in which you teach, you are more than a mother, a wife, an amateur dancer or a college graduate. You assume a collective identity as a teacher. This new identity may shape and may alter your assessment of your duties, your responsibilities and your decisions about how to perform them.

Can you think of examples of how the school culture and your role as a teacher influence your decisions? What common pressures and demands do you share with fellow teachers? How does sharing an understanding of these expectations and

pressures help you to define your role as a teacher? or cope with pressures to increase reading levels? or produce students who achieve higher grades?

What problems do teachers share with each other, that they do not share with the principal or parent? For example, let's take an incident which members of a "teacher culture" may see in their "own way." A student in your class repeatedly provokes fights with classmates causing disruptions as you teach. You warn him that he will be punished unless he can control himself. That day after lunch, the child returns to class with his parent. The parent demands to know why and how the child is to be punished, and decides to report the incident to the principal. How would the teachers' culture influence your response to this incident? How would your expectations and understandings differ from that of the parent, student or principal?

This incident is intended to acquaint teachers with the notion of a teacher sub-culture. It should lead to a discussion of how their role as a teacher in an institution affects their interpretation of their duties and responsibilities, how their role affects their notions about others' behaviors, and how the unconscious decisions they make about their role affect the messages they convey to students in class.

Culture Outside the School

In the discussion so far we have assumed that your life inside school is completely separate from your life outside school. Is that really possible? A noted sociologist says that people carry their culture with them. When you

leave one group setting for another you don't shed the cultural premises of the first setting.¹ What does this mean? It means that people in schools have at least two cultures. One, the manifest culture develops within school as the organized solutions to common problems. The other, the latent culture, is shared with groups outside of the school. They are intricately interwoven and difficult to separate. Are you aware of the influence of out of school assumptions on your role within the school?

Teacher Culture and The Hidden Curriculum

Recent research in anthropology and education has demonstrated that together both manifest and latent teacher culture play a strong and often counterproductive role in the classroom. Despite their best intentions, many teachers discriminate against ethnic and socio/economic minority group students. As a result of institutionalized pressures to produce students who achieve and demonstrate significant, measurable progress, teachers often resort unconsciously to latent class-biased cultural judgements about students. These judgements may be based on information that discriminates against the very cultural factors that teachers, at other times, try to openly incorporate into the classroom. These judgements have been called instruction in the hidden curriculum. What is the hidden curriculum? It is the unwritten messages, the subtle and unintended consequences of life in school which often, without knowing it, teachers transmit.

Summary of Research Findings

In order to give us a basis for further discussion of the "hidden curriculum" and to provide a clearer understanding of the findings of research in this area, we have prepared a 'Summary of Research Findings' for you. It may produce a range of reactions from agreement to anger. Read the Summary of Findings and mark each one. If you agree put a plus (+) next to the finding. Use a minus (-) if you disagree. If you feel the finding is an unfair characterization of teachers mark it with a zero (0). If you don't know, mark it with a question mark (?). This exercise should take approximately 5 - 10 minutes.

Summary of Research Findings

1. On the basis of teachers' reactions to them, children learn to learn or not to learn. They may become socialized to react negatively and expect failure.²
2. A phenomenon called the self-fulfilling prophecy has been identified in teacher-student relationships. Regardless of ability, students whom the teacher expects to achieve will succeed. Conversely, those who are not expected to achieve usually will not. Subtle cues from the teacher can affect student responses. These include: the timing of questions, length of time spent waiting for a response, the style and intonation of questions, the amount of eye contact, and non-verbal body movements. By using these cues, teachers tend to

4
communicate different expectations to different children.³

3. Some teachers tend to react negatively to students, particularly of lower socio-economic classes and of ethnic groups different from their own, who succeed when they are not expected to succeed.⁴
4. As a result of professional pressures to produce 'achievers,' some teachers tend to make judgements about students on the basis of their image of the "ideal pupil." The image of the "ideal pupil" is often formulated from a teacher's middle class and often culturally different perspective. Students who do not conform to this image are often inadvertently viewed as unfamiliar, as displaying inappropriate behavior in the classroom, as likely to fail, and therefore not worth the teacher's effort.⁵
5. Some teacher expectations about student ability to succeed academically depend less on indications of ability than on manifestations of social background. Expectations rely on characteristics related to social class and ethnic background, such as use of language, clothing, general appearance, cleanliness, body odor and skin color. Teachers seem to equate a higher socio-economic status with pupil willingness to learn and likelihood of success.⁶
6. Some teachers tend to demand less behaviorally and intellectually from students whom they feel are not "ideal pupils," who do not conform to the cultural and socio-economic image of the willing student. They make fewer and

less consistent efforts to discipline these pupils so that they can do school work. And, they do not challenge them academically.⁷

Now that you've reacted we'd like you to share and discuss your reactions with a partner. Compare how you each reacted to the findings, noting similarities and differences. Spend 10 or 15 minutes discussing your reactions.

Then come together as a group and consider some of the following questions generated by the Summary:

1. Do you feel the Summary accurately represents the problems and pressures which teachers face, and their responses to these?
2. How does the teacher's role affect expectations of pupils? Why do teachers appear to react negatively to classroom behavior with which they are unfamiliar?
3. Do you see behaviors such as these among students in your classrooms? How do you react? Why?
4. According to the summaries what are the influences of latent and manifest culture on a teacher's perspective of their students cultural background?

We've raised a lot of important issues, now let's bring them down to a more individual level. Find the same partner you worked with before. Spend 15 - 20 minutes completing the exercises below. After you both have finished, discuss your responses and then we will get together to share them as a group.

1. On a separate sheet of paper describe the main cultural

and socio-economic differences between yourself and your students.

2. Identify, if you can, any ways in which these differences confuse you in the classroom.
3. Describe something you would like to know more about concerning your students which you feel would help you to teach them more fairly.

Each pair should summarize the significant points of their discussion for the group.

Written by

Frances Schwartz

FOOTNOTES

1 Howard Becker and Blanche Geer. "Latent Culture: A Note on the Theory of Latent Social Roles," Open University Course Team, B. R. Cosen et al. (eds) School and Society. London: Routledge and Kegan Paul, 1971, p. 56.

2 Gregory Bateson. "Social Planning and the Concept of Duetero-Learning," Steps to an Ecology of the Mind. New York: Ballantine Books, 1972.

3 Robert Rosenthal and Lenore Jacobsen. Pygmalion in the Classroom. New York: Holt, Rinehard and Winston, 1968.

4 Ibid

5 Howard Becker. "Social Class Variations in the Teacher Pupil Relationship," The Journal of Educational Sociology 1952:25:451-465.

6 Ray Rist. Urban School: Factory for Failure. Cambridge, Mass.: M.I.T. Press, 1973.

7 Eleanor Leacock. Teaching and Learning in City Schools. New York: Basic Books, 1969.

RECOMMENDED READINGS

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This also has a good bibliography.

LEARNING STYLES

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LEARNING STYLES

OBJECTIVE

Learners will be able to select and describe two teaching styles that match two student learning styles.

KEY TERMS

- . Learning Style: a preferred mode of learning which includes two aspects:
 - . cognitive style--the usual way an individual perceives, organizes, and processes information
 - . interactional style--the preferred approach an individual has emotionally and in behavioral interactions with instructors, peers and authority figures
- . Analytic Cognitive Style: the tendency to perceive, isolate and abstract elements and details from the whole background
- . Relational or Global Cognitive Style: the tendency to perceive the global characteristics of a situation and relate these to the total context
- . Field Sensitive Interactional Style: a tendency to be sensitive to people's feelings, to seek interaction with others, to be a member of a group, work with and help others, and to rely on adults/authorities for guidance and approval
- . Field Independent Interactional Style: a tendency to be task oriented and less affected by the opinions of others; to work independently and rely on individual judgement, even in the face of group disagreement

KEY CONCEPTS

- . Learning is both a cognitive and social process.
- . A learning style includes how one perceives a situation, relates to other people, learns and solves problems.
- . Learning styles influence how one learns, not how much one learns.

- . Most people use a combination of analytic and relational cognitive styles rather than learning only in one clearly defined style.
- . Students' cognitive styles tend to influence the ways in which they approach learning tasks.
- . Teachers' cognitive and interactional styles influence the ways in which they approach classroom organization and present curricula.
- . Teachers' and students' preferred interactional and cognitive styles influence teacher-learner interactions and therefore learning.

TEACHING STRATEGY

- . Provision in the curriculum of a range of learning activities and situations for students with field sensitive/global learning styles and field independent/relational learning styles.

* * *

PREREQUISITE MODULES

- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences
- . Bicultural Students

LEARNING STYLES

The module on "The Teacher as a Culture Broker" discussed some of the pressures on a teacher. It looked at how teachers are caught between the demands of the larger society, the requirements of the schools, and the needs of their students. In this module, we move into the classroom to look in detail at the learning situation, and explore ways teachers can meet different student needs.

First, let's look at some of the behaviors of students in a learning situation.

Teacher trainers: Lists of two student interactional styles appear on page 4. You may wish to distribute this list as well as the subsequent ones on teaching and curricular styles in order to facilitate group discussions. The following questions should be discussed after students have the opportunity to study these lists:

- (1) Which behaviors do you see most often in your classroom?
- (2) Have you seen that some students tend more toward one set of characteristics than the other?
- (3) If so, do these students have any similarities in approaches?

Most students will behave in ways that overlap the two lists while other students show more consistency in behavior. Both lists include important skills. Some students, particularly younger students, may prefer to learn in the style they learned in their homes and consequently feel more comfortable using this style in their tasks.

What is a learning style? A learning style is a preferred way of learning which includes two aspects: cognitive style and interactional style. The cognitive style is the

usual way an individual perceives, organizes, and processes information. This style refers to the perceptual and intellectual processes that are involved in learning something. The second aspect is the interactional style which refers to the characteristic approach a person brings with him or her to a wide range of social situations. Therefore, a learning style is the usual way individuals approach a learning situation, organizing it intellectually, and approaching it emotionally and behaviorally in relation to interacting with other people in the learning situation, whether these are other students or the teacher.

Let's explore the learning situation. Psychologists have shown that the manner in which we learn tends to follow a consistent pattern. The two lists that you looked at previously represent two different ways that individuals perceive and relate to the social interactions of a classroom. Over the left list (#1) write field-independent and over the right list (#2) write field-sensitive. These terms represent two different interactional styles. This is not to say that there are only two ways people learn. However, these two categories are most consistently cited in the experimental psychology literature.

Studies have shown that people who have a field-sensitive interactional style tend to have a relational or global cognitive style. Other people who tend toward a field independent interactional style more often have an analytic cognitive style. However, these are generalizations which enable

us to be aware of the range of possibilities. If we observe our students carefully, we may find that each has a tendency toward one or the other but may exhibit the other style in a different situation.

A learning style includes how we perceive, solve problems, learn and relate to others. It does not determine how much we learn. Furthermore, there is no difference in learning ability or memory between people of different cognitive styles. Cognitive styles or behaviors represent the way we approach the processing of information. Those who tend to perceive with an analytic style separate out the elements to be learned from the total context; that is, they follow a more differentiated approach to the processing of information. Those who see situations with a global or relational cognitive style tend to look at the organization of the whole context and relate elements to be learned to the global situation.

Among adults, these cognitive styles tend to be stable over time. Studies have shown with some consistency that when individuals are tested, they maintain the same style today, next month or in a few years.

Studies have shown that individuals with a more field-sensitive interactional style are more apt to make use of and pay attention to the social aspects of a situation. They are more attentive to what others say and do and take into account information from others in defining beliefs and values. They look at the faces of others more, as faces are the primary source of information about what others are thinking and feeling.

Can most individuals be characterized according to these two learning styles? Imagine these styles as end points on a continuum. Most people fall somewhere in between. If we charted them out, the chart would form a bell curve.

Teacher trainers may wish to put a bell curve on the blackboard. This is an important point to emphasize since most students learn skills associated with both type of cognitive interactional styles. It is also important not to stereotype groups of students. The greater the variety of learning skills students have, the more likely they will be able to use the one (or both in sequence) which is more appropriate to a given situation.

What do the interactional behaviors related to these cognitive styles tell us about how students learn? First, we know that learning is not only an intellectual process but also a social one. Learning involves interaction with the environment and people. We have seen that the processing of information involves approaching an activity with a particular style.

Students with a field-sensitive interactional style have been shown to have a greater interest in, and to give selective attention to, the social aspects of a situation. Individuals with this perspective perform better when learning and remembering materials with a social context.

Studies have shown that individuals with different learning styles respond differently to various teaching strategies. Field-sensitive students seem to respond to externally defined goals and reinforcements from others while field-inde-

pendent persons tend to have more self-defined goals and reinforcements. Field-sensitive students are affected more by both positive and negative criticism than field-independent students. Positive reinforcement given by an authority figure tends to be more effective with the field-sensitive person. Negative reinforcements are more detrimental. In a group situation, students who have a more field-independent style tend to maintain their original opinion despite group pressure. By contrast, students with global styles take the opinions of others around them into consideration more often.

Analytically-oriented persons tend to impose structure on a situation when the situation lacks organization. They tend to behave as though they have a set of internalized organizational principles that were built up over time. These principles may be useful or useless in the particular situation. Nevertheless, these principles are used to categorize what is happening. In a learning situation, where the material to be learned lacks a clearly defined structure, students with a more analytically-oriented cognitive style will be more apt to set up their own organization to aid in the learning. Globally-oriented persons by contrast are more apt to go along with the situation as it is, taking cues as they come up. They are more likely to have difficulty in approaching unorganized material. However, if the material to be learned is presented in an organized form, there is little difference in the learning by globally or analytically-oriented students. Teachers report that globally-oriented students work better if pre-

sented with a plan. Analytically-oriented students do not appear to benefit greatly from plans. Of course, age is also a factor. In general, students entering school tend to be more global and field sensitive. They add analytic skills to their repertoire as they get older, often being able to utilize both approaches.

Analytically-oriented people develop a strategy for learning that can apply to all situations. However, globally-oriented people take their cues about learning from each situation. They may develop one set of cues for math, and another different set for social studies. Analytically-oriented students also tend to use a trial-and-error approach to a task. Therefore, they may show little improvement while they go through a procedure of trying and rejecting various ways to process the information. Once they have figured out an approach that works, they show a big jump in mastery. On the other hand, globally-oriented students tend to learn from the situation itself. Therefore, they show a more gradual learning improvement, applying what is learned step by step.

As students' cognitive styles influence their approaches to learning, so do the teachers' cognitive styles affect the way they approach classroom situations and their preferences for particular ways of thinking. Let's look at some of the behaviors associated with the two cognitive/interactional styles as they can be observed in teaching activity.

The list of Field Independent/Analytical and Field Sensitive/Global teaching styles appears on page 10.

Read through both lists marked Teaching Styles and check off the items that seem to characterize your teaching. Just as with the cognitive/interactional styles of students, most teachers' styles will fall somewhere in between the two end points of the continuum.

Research indicates something about the type of teaching situations persons of one style or another are apt to favor. Teachers with different cognitive styles are apt to conduct classes differently and maintain different teaching patterns in the classroom. Teachers with a more global orientation tend to be field-sensitive and to favor teaching situations that allow them to interact more with students. In a series of observations of social studies teachers, psychologists found that globally-oriented teachers rated discussion as an important aspect of teaching practice. Other observations showed that globally-oriented teachers also favored involving students in the learning process. Students may be encouraged to discuss group standards for the class, and ways to be involved in organizing the learning activity.

Analytically-oriented teachers favored situations that were more field independent: impersonal and oriented toward the cognitive aspects of the subject. While teachers with an analytic perspective stress teachers' standards, globally-oriented teachers place importance on student-centered learning. In addition, analytically-oriented teachers tend to feel that students should be told when a response is incorrect and why it is incorrect and that with this information, a student will

be able to improve his learning situation. Corrective and negative feedback are seen as a way to help students evaluate their work and make their own changes. In contrast, globally-oriented teachers tend to feel that students respond more positively to supportive reinforcements and that criticism inhibits any responses.

Teachers' use of questions is also related to their own particular interactional styles. Studies show that field sensitive teachers tend to ask questions as motivation to involve students in a discussion, to introduce a topic and as a means to follow up on students' answers. Field independent teachers use questions primarily to check up on students' learning.

The differences between teacher and student cognitive and interactional styles raise some important questions about the effect these have on learning. No clear information exists on the effect that matching or mismatching teacher and student cognitive styles has on learning. Does matching make for better learning? Or does it make for better communication between student and teacher? Does the use of both styles make for a more stimulating learning situation? We have no easy answers to these kinds of questions. We can avoid stereotyping all the students in our classroom as having one interactional and cognitive style and look at how curriculum can be presented in both styles. We can talk about ways to include activities from both styles in the learning situation. We might start by letting students participate in a way that they

find the most comfortable learning style for them. We can also provide enough alternatives to let students explore different ways of learning so that they gradually can learn both styles for different situations.

First, let's look at the characteristics of analytically-oriented and globally-oriented curricula and then discuss how we can apply them to our classrooms.

Lists of Analytical/Field Independent and Global/Field Sensitive Curricula characteristics appear on page 14. It is suggested that discussion of these lists center on the curricula of the participating teachers and schools. The following questions are intended as a guide for the teacher trainer:

First, have teachers

1. Characterize the curriculum that they now use.
2. List the alternative ways of learning the content in the curriculum they are currently using.
3. Characterize the learning style that seems prevalent in the learning material they use.
4. Describe the amount of choice children have in choosing learning materials.

After the teachers have described their classrooms from the above perspective, they can evaluate them as to whether they allow children with different types of learning styles to choose a mode of learning that is most comfortable and a mode of learning that is different from their usual style.

Written by
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Analytical

Content

1. Math and science abstractions:
Field-independent curriculum
uses many graphs and formulae.
2. Impersonal: Field-independent
curriculum focuses on events,
places, and facts in social studies
rather than personal histories.

Structure

1. Focus on details: The details of a
concept are explored followed by
the global concept.
2. Discovery: Rules and principles
are discovered from the study of
details; the general is discovered
from the understanding of the
particulars.
3. Requires independent activity:
The curriculum requires children
to work individually, minimizing
interaction with others.

Global

Content

1. Social abstractions: Field-sensi-
tive curriculum is humanized
through use of narration, humor,
drama, and fantasy. Characterized
by social words and human char-
acteristics. Focuses on lives of
persons who occupy central roles
in the topic of study, such as
history or scientific discovery.
2. Personalized: The ethnic back-
ground of students, as well as
their homes and neighborhoods,
is reflected. The teacher is given
the opportunity to express per-
sonal experiences and interests.

Structure

1. Global: Emphasis is on description
of wholes and generalities; the
overall view or general topic is
presented first. The purpose or
use of the concept or skill is
clearly stated using practical
examples.
2. Rules explicit: Rules and prin-
ciples are salient. (Children who
prefer to learn in the field-sensi-
tive mode are more comfortable
given the rules than when asked to
discover the underlying principles
for themselves.)
3. Requires cooperation with others:
The curriculum is structured in
such a way that children work
cooperatively with peers or with
the teacher in a variety of
activities.

* It should be noted that each type of curriculum is designed to facilitate teaching in the corresponding teaching style.

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INTEGRATING LANGUAGE ARTS
WITH SOCIAL STUDIES

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INTEGRATING LANGUAGE ARTS WITH SOCIAL STUDIES

OBJECTIVE

Learners will explain the rationale and use of teaching strategies for the integration of language arts skills and social studies content.

KEY TERMS

- . Language: a shared symbolic system used for communication; symbols may be vocal sounds, written characters or gestures.
- . Dialect: the variety of a spoken language used by a community, region or social group, which differs from the standard variety.
- . Bidialectal: ability to speak two dialects.
- . Marked language: a language used by a minority of people in a country that has another official language.
- . Language - Experience Approach to Reading: Students are asked to tell a story or summarize an event. The teacher writes the words students say on a chart. This chart becomes the text for later reading by students. This approach ensures that when students attempt to read (decode), they will comprehend the meaning of the words they decode, since they came from the students.
- . Linguistic Summary: The summary of a lesson presented in one language through carefully controlled sentence structures in the second language.
- . Core Curriculum: One subject, such as social studies, is used as the core subject for the learning of language arts, reading, science and math, as they are functionally related to the social studies theme.

KEY CONCEPTS

- . A marked language is more likely to be maintained if it has a particular function which cannot be filled by the language of wider communication.
- . A marked language is more likely to be maintained and developed if it is used as a medium for learning content, such as

social studies, and not just studied as a language per se.

- . The functional allocation of languages specifies the use of each language for particular areas; for example, English used as the medium of learning science, and Spanish used as the medium for learning social studies.

TEACHING STRATEGIES

- . use of social studies as a core curriculum
- . use of the home language as a medium for learning social studies
- . integrating oral language arts -- communication skills -- and social studies content.
- . integrating the Language - Experience approach to reading and social studies skills and content
- . use of a linguistic summary in the second language after learning a social studies lesson in the first language

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race
- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences
- . Bicultural Students
- . Inquiry - Discovery and Problem Solving Methods in Social Studies

INTEGRATING LANGUAGE .
WITH SOCIAL STUDIES

INTRODUCTION

We have previously discussed the importance of language to all cultures. Language is an integral part of any culture. It is the medium by which a culture is transmitted from the older generation to the younger generation. The crucial difference between the rest of the animal kingdom and human beings is our capability to build cumulatively a culture, science and literature by conserving and passing on what is learned through language.

Some anthropologists consider culture as synonymous with language in its broadest sense. That is, members of the same culture share similar meanings for the words and concepts of their language as well as the other symbols of their culture. The members of a culture can therefore communicate with each other and engage in behavior which is mutually understood. Members of the same culture have similar expectations and understandings, and social exchange is facilitated.

Just as culture is transmitted to a great extent through language, we know that the content of a social studies curriculum is transmitted to a great extent through language. Today we are going to discuss how the learning of language arts skills can be integrated with the learning of the content and skills of social studies.

Social Studies as a Core Curriculum

How many class periods a week in your school are allocated to language arts in English? In Spanish? How much time is devoted to reading in Spanish? In English? How much time is allotted to math? How many periods a week are allocated to social studies?

In bilingual classes, the necessity of allocating time for instruction in both native language arts and second language arts, or subject content in the native language and English as a second language, has often meant that there is little time allocated to social studies. Furthermore, North American culture tend to be analytic rather than relational or integrative. For example, in our curriculum we divide up the day into periods where social studies is studied separately from language arts. Yet as we know, the purpose of learning to communicate and read is more than to perform well on achievement tests. The function of reading is for learning and for enjoyment. By integrating the study of social studies with language arts, some teachers have found an effective way to deal with the time constraints of a bilingual classroom.

Some learning programs (for example, Man, A Course of Study) take social studies as the core subject of the curriculum. These programs integrate reading and math and science as part of this core curriculum. Math skills such as computing an average are not learned as abstractions but learned through measuring, for example, the heights of all the students in the class and then finding the average height.

Since measurement is a part of science, math can be learned in the context of learning the processes of science, through experimentation and inquiry. As we discussed previously, there is an overlap between the processes of inquiry and problem solving in science, social studies and language arts. Comprehending reading material and organizing written material so that it has a logical sequence and the evidence in the body of the paragraph supports the topic sentence is common to science, social studies and language arts.

How do you integrate the learning of language arts skills with social studies in your classroom?

- 1) Do you use Spanish as the medium of instruction for social studies for Spanish dominant students?
- 2) Do you teach aspects of culture through such activities as learning folk tales in the students' home language with follow up questions concerning the values in the folk tale?
- 3) Do you ask parents for stories or jokes or anecdotes or songs they recall from their childhood to be used as reading material in Spanish for the cultural component?
- 4) Do you use the language-experience approach for learning to read? Who can explain the language-experience approach?
- 5) Do any of you use a linguistic summary in the second language after time is devoted to social studies in the dominant language? Can you explain what a linguistic summary is?
- 6) Do you encourage written reports in Spanish or discussions in Spanish concerning social studies?

- 7) Does the content of your reading for comprehension, selecting the main idea etc., deal with social studies?

Integrating Reading Comprehension and Social Studies

In a bilingual classroom in the Bronx, a teacher uses a very effective approach to integrating social studies and reading comprehension. Because of the lack of social studies materials in Spanish, the teacher has developed a social studies/reading curriculum in Spanish. She excerpts stories, histories and biographies about Latin Americans and Blacks in the Carribean, United States and Africa that are written in Spanish. The excerpts are preserved and strengthened with clear plastic and filed in boxes. Students choose reading selections which are color-keyed for difficulty level. They can test their comprehension of the reading/social studies content by answering written comprehension questions. Students are also able to consult answer keys to get immediate feedback. They thus learn that the learning process is in their hands and depends on their efforts.

There is an overlap between skills developed in social studies and skills developed in reading comprehension. As the New York City Board of Education's Institute for Improving Instruction in Social Studies noted:

Making a generalization, getting the main idea and drawing conclusions are reading skills. Repetition of this skill in Social Studies instruction will lead to content mastery.

These are some Suggested Questions for comprehension in both reading and social studies:

1. What is the main idea?

2. What facts support the main idea?
3. What would be a good summary statement for the facts in the paragraph?
4. What values were held by the author of the paragraph?
5. What statement of opinion can you identify in the paragraph?
6. What would be a good generalization to make from the paragraph?
7. What conclusions could you draw from the paragraph?

Use of Home Language as a Medium for Learning
Social Studies

For students who come to school with little or no English, all content areas may initially be taught in the students' home language with linguistic summaries in English. At the same time they should be learning English as a second language. This enables students to learn content, concepts and skills in their home language while they are learning English. When the students have learned sufficient English to participate in content instruction in English, consideration can be given to the subject content which would be more appropriately taught in each language.

Because the subject matter is often related to ethnic or cultural heritage, social studies is a logical subject to be learned in Spanish by native Spanish speaking students. It is integrative to learn about the culture of one's parents in the language of that culture, through hearing the poems, songs, stories, and morality fables, and reading biographies

and autobiographies, novels and political analyses. The values of a culture and the usual patterns of human interaction are reflected in its language and literature. Learning about the culture through the perceptions, the perspective and the language of the people of that culture in their literature means to learn directly rather than through translation.

This is considered a functional allocation of languages in a bilingual program.¹ Spanish is used as the medium of instruction in social studies, literature and the arts while English is used in instruction in math and science. The rationale for this allocation is that it strengthens the Spanish speaking student's sense of identity and self-esteem to learn about the culture of his or her parents in the language of that culture. Furthermore, the language of one's culture and family can be shared throughout one's life. By contrast, studying a subject like science in Spanish is more likely to be transitional. Since English is one of the international languages for science, any advanced study of the natural sciences in this country would most likely be conducted in English. This rationale is supported by looking at high school language courses in Spanish which tend to include aspects of Hispanic culture and the history of Latin America, the Hispanic Caribbean and Spain as well as the structure and literature of the language.

In our society, a marked language, that is a language used by fewer speakers than the national language, is more likely to be maintained along with the language of wider com-

munication, English, if the marked language is the only language used for a particular function. For example, the use of a marked language for religious purposes or at home with the family tends to be maintained. If both languages can be used for the same function, the language of the politically and economically dominant segment of the society is more likely to replace the marked language. Money talks the language of wider communication when it comes to obtaining jobs or services in the larger society.

However, students' language needs differ. For example, some Puerto Rican or Dominican students go back and forth between the U.S. mainland and the islands where all courses are conducted in Spanish. For these students it is best if the total curriculum is available in both Spanish and English. Because needs differ, it is important to know the specific language needs of students. One method is to survey parents and ask them whether they want their children to learn all subjects in the marked language as well as English or whether they want to maintain the marked language to continue their cultural traditions but prefer the other school subjects to be taught in English. After the students are able to understand instructions in English.

Treatment of Dialects

Have you ever had a situation in your class where a student was teased because of his or her dialect? Or have you ever wondered how to treat your students' dialects?

Each child brings to school the language(s) he or she

has learned informally in the home. Once within school, there is also informal as well as formal education concerning language. We know that students learn all kinds of colorful language, slang and in-group jargon that they are never taught by their teacher, but learn from their peers.

For some peer groups a particular language style or dialect may be favored for group membership. Since it is important for students to belong to their peer groups, this needs to be respected.

Teachers can teach students about the various functions of languages and dialects. Just as student peer groups favor a particular style of language, so do other groups in society.

Sociolinguists who have studied the functions of language in social contexts have noted that within a society, languages and dialects are class stratified. That is, different languages or language varieties, the standard and the dialect, are associated with different socio-economic classes.

Dialects have grammatical rules of the same level of complexity as any language and include similar extent of vocabulary. Furthermore, dialects are valid communication systems for the members of the speech community which use them. However, a dialect also serves as a marker for socio-economic class. If a student speaks only a dialect, he will be accepted in one speech community, but may not be in another. However, if he or she speaks a dialect in its appropriate context and learns the standard language as well, he or she has more options available.

Teaching Strategies

Students can learn that there are varieties of language which are appropriate in different situations. How could you get across to your students the concept that everyone speaks at least two varieties of language, informal and formal, depending on the situation? You may want to use role play in different situations to demonstrate this relationship. Teachers can develop role play activities that would demonstrate respect for the student's dialect in situations where its use is appropriate (within the speech community--peers) and suggest that students can become bidialectal and speak both the dialect and standard varieties to increase their educational and job options.

Another way to integrate the understanding of social studies content and reading comprehension skills is to use the book Encuentros Culturales.² Every page has a mini-drama in Spanish which presents a situation in which American exchange students living in a Spanish-speaking country encounter a difference in the way of life of the family with whom they are staying. The mini-dramas can serve as points of departure to discuss differences in expectations and values in different cultures. It might be particularly useful for a class with students from various cultural backgrounds.

Written by

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FOOTNOTES

1 Joshua A. Fishman (ed.) Readings in the Sociology of Language. The Hague: Mouton, Humanities Press, 1968.

1 Joshua A. Fishman and Erika Leuders-Salmon. "What has the Sociology of Language to Say to the Teacher? On Teaching the Standard Variety to Speakers of Dialectal or Sociolectal Varieties," in Functions of Language in the Classroom, edited by Courtney Cazden, Vera P. John and Dell Hymes. New York: Teachers College Press, 1972.

1 Emilio Gonzalez Atilas, Pedro Pedraza and Ana Celia Zentella. Toward a Language Policy for Puerto Ricans in the United States. Working Draft. Centro de Estudios Puertorriqueños. New York: City University of New York. N.D.

2 Snyder, Barbara. Encuentros Culturales. Cross Cultural Mini Dramas. Skokie, Illinois: National Textbook Co., 1975.

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- Cazden, Courtney B., Vera P. John and Dell Hymes. The Functions of Language in the Classroom. New York: Teachers College Press, 1972.
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VIDEOTAPE

A 15-minute videotape:

"Integrating Language Arts with Social Studies," developed by Marietta Saravia Shore for use with this module and the module on Classroom as a Learning Environment, is available for rental from the Institute for Urban and Minority Education, Teachers College, Columbia University.

Application

The following objectives from the Bilingual Education Applied Research Unit's Bilingual Cross Cultural Social Studies Objectives Unit on "Language Arts: Poetry, Art and Magic " also integrate the learning of language arts skills and learning social studies concepts through learning poetry and legends from various cultures.

1. Given the assignment to ask families for any folk tale or legend they can remember from their childhood, each student will be able to tell it to the rest of the class.
2. Given examples of Indigenous American legends, poetry and fables, the students will be able to draw an illustration for one.
3. Given examples of legends, poetry and folk tales of Spanish literature, students will be able to act out some of them in pantomime in small groups for the rest of the class.
4. Given examples of U.S. folk tales, "tall tales" and poetry, students will be able to role play characters in group skits.
5. Given legends by the teacher from Indigenous Americans, Spaniards, Africans and from the U.S. settlers, students will be able to generalize that all four cultures have told tales with fantasy and imaginative content and will be able to discriminate magical from real elements in the stories.
6. Given folk tales from different cultures, each student will select one and rewrite the outcome in his or her own way.
7. Given poems, magical incantations and imaginative sculpture, students will be able to select the common element of imagination in the various forms of expression.
8. Given examples of poems that demonstrate how an ordinary experience can be seen as extraordinary by reflection and unusual associations, the students will be able to identify different ways language can be used, for practical communication of thoughts and ideas as well as to share feelings and imagination, to travel back into history and to imagine what the future might become.

Stories and Interpretation

Goals: Integrating language arts with social studies through stories originating in the Hispanic culture

Skills: thinking skills (summarizing, interpretation)

Objectives: Given a fable, the student will choose the most appropriate interpretations offered.

Materials: Una fábula

EL PERRO Y EL COCODRILO

Bebiendo un Perro en el Nilo,
al mismo tiempo corría.
"Bebe quieto", le decía
un taimado Cocodrilo

Díjole el Perro prudente:
"Daño es beber y andar;
pero es sano el aguardar
a que me claves el diente?"

(Se suprime este trozo hasta que el alumno haya
tenido una oportunidad de descubrir su propia
interpretación)

(¡Oh qué docto Perro viejo!
yo venero su sentir
en esto de no seguir
del enemigo el consejo.)

Felix María de Samaniego (1745-1801)

Possible Answers: (Choose the most appropriate.)

- a. el perro no es tonto
- b. es peligroso seguir el consejo de un enemigo
- c. el perro no tiene sed

Additional Activity: Students may draw pictures illustrating the fable.

Written by

F. Gomez Harper

ACTIVITIES

Skills: Thinking (decision-making)

grades 1-3

RAINBOW EXERCISE

1. Here's a natural rainbow.
2. Invite students to pick their favorite color (only one) of the colored crayons they have. When they make their choice they take their crayon to back of room (younger children).
3. Group colors for similarities.
4. Make rainbow with top color being the favorite color of most people; second color, second most favorite, etc.
5. If there is a tie on one color, use "Rainbow Order" like you'd use alphabetical order.

Natural rainbow

red	rojo
orange	anaranjado
yellow	amarillo
green	verde
blue	azue
violet	violeta

Class choice

red	9
green	4
orange	2
purple	2
yellow	0
blue	0

Look what this exercise gets at

- b. Vocabulary development.
1. Forced decision.
2. Decision making.
3. Disrupting natural order and making it imaginary; children had their own rainbow; exercise was fun. Excellent way to legitimize learning through fantasy and games. Makes you want to make up your own exercise.

I. Bilingual/Cross Cultural Dramatic Arts (first 3 weeks)

Long Range Objectives:

- A. To develop aural comprehension, oral production, reading and writing of Spanish and English through the use of culturally authentic plays, songs, dances and rhymes.
- B. to develop the understanding that there are differences as well as similarities in the English and Spanish that is spoken in different parts of the English-speaking and Spanish-speaking worlds;
- C. to develop an appreciation of those differences and similarities;
- D. to develop cultural and linguistic interaction between students of the Hispanic and American cultures through the learning activities and performance of the play and related materials;
- E. to develop personal pride in the Hispanic and American cultures;
- F. to develop leadership skills.

Short Term Objectives:

A. Language Objectives

- 1) The student will orally reproduce the chosen language with understandable pronunciation and intonation at least 80% of a play.
- 2) The student will state the lexical meaning and/or translate to or from the chosen language 80% of the vocabulary of a play.
- 3) The student will read in Spanish and English to 80% accuracy of a play
- 4) The student will write from dictation to 80% accuracy
- 5) Individual students will use orally or in written form some of the vocabulary of the play in other situations by transferring and transforming patterns.
- 6) The student will state that language springs from the particular genius of a particular people and therefore cannot be translated directly and exactly into another language. The student will give at least two examples.

- 7) All students will understand (aurally--Orally) introduction
- 8) Each student will introduce himself and his role in both Spanish and English.
- 9) Individual students will construct a playbill.
- 10) Students will say, read and spell in English and Spanish Spanish terms used for the theater.
- 11) Students will articulate with good pronunciation, translate selected words and phrases, and spell a selected vocabulary of 2 or 3 culturally authentic songs: "Macondo", "La Mangulina", "I believe in music", "You are the Sunshine of M Life", or other elicited music.
- 12) All students will recite "Dale, Dale, Dale" (Children's Rhyme).
- 13) All students will help each other learn the language of play.
- 14) Individual students will act as small group leaders.
- 15) Individual students will act as directors.

B. Cross/Cultural Objectives

- 1) All students will understand the cultural significance of the songs and dances presented to them and will explain these concepts to others.
- 2) All students will attempt the culturally authentic dances. Those students especially interested in the dance as a form of creative expression, will learn the movements and perform them.
- 3) All students will sing (on or of key) with a record, the culturally authentic music presented to them. Those students especially interested in the song as a form of creative expression, will form a cancionero for an estudiantina.
- 4) Individual students will construct a miniature bridge (in cooperation with industrial arts teacher.)
- 5) Individual students will design background scenery and various props.
- 6) Various committees will raise funds for costumes, etc. (Piñata, raffle, bake sales, etc.)

Written by

E. Gomez Harper

Goals: Integrating language arts including vocabulary, with cultural awareness through children's literature.

Skills: interpreting, summarizing, vocabulary building

Objectives: Given a story of Hispanic origin, the student will summarize the story and then interpret the values held by that culture.

<u>Key</u>	estrafalaria	albeitar
<u>Vocabulary:</u>	tomase estado	jabalf
	sobrepujarla	piora
	pastorcillo	santi-barati
	V.A.R.	Gaceta
	requiebro	

Materials: The story: "Cuento de embuste", por Fernán Caballero (1796-1877), Antología de la literatura infantil en lengua español I ed. Carmen Bravo Villasanta. Madrid: Doncel, 1973.

Motivating Question: What are some of the ways you judge people to be intelligent? ¿Cuáles son algunas maneras en que Ud. juzgue que alguien sea inteligente?

Development of Lesson: Teacher accepts all responses by students, and then introduces the story "Cuento de embuste" by saying that one way the Hispanic culture judges intelligence is whether an individual is nimble-witted.

After reading the story aloud to the students, there will be class discussion as to whether the pastorcillo was quick-witted (intelligent). Examples from story.

Students are called upon to summarize the story.

Students are then asked to tell the values held by the culture as exemplified by the "Cuento de embuste".

Possible Responses: Que algunas formas de mentir se consideran una forma de astucia.
Que la cultura hispana pone un valor bien alto a la inteligencia, tanto que un pastorcillo puede aspirar a casarse con una princesa si él tiene y muestra una inteligencia sobresaliente.

Linguistic Summary: Summarizing of main concepts in student's second language.

Evaluation: Teacher observation of student responses.

Additional Activities: Students will use their imaginations to invent other far-fetched feats.



Cuento de embuste

HABIA una vez y vez una Princesa muy estrafalaria, que dijo a su padre, el cual deseaba que tomase estado, que no se casaría sino con aquel que supiese mentir más que ella, y ella lo hacía de manera que nadie podía sobrepusarla. Llegó esto a oídos de un pastorcillo que andaba por el campo.

—Yo me presentaré —dijo para sus adentros—, que de seguro le gano en mentir la palma a la Princesa; que mentir me lo ha enseñado una culebra descendiente de la del Paraíso. —Y se fué a Palacio.

—¿Qué traes? —le preguntó al verle la Princesa.

—Sepa V. A. R. —respondió el pastorcillo— que he viajado mucho, y que vengo a relatar mis viajes.

—Bien está —dijo la Princesa—; pero si dices una palabra de verdad, te mando echar a la calle con cajas destempladas.

—Mi primer viaje fué largo —dijo el pastorcillo—, porque estando sembrando una palma, creció tan de pronto y tan alta, que me levantó consigo hasta el cielo. Llegué allí en tan buena ocasión, que me hallé en la boda de las once mil vírgenes; y porque a una de ellas eché un requiebro, me largó San Pedro un Puntapié que me botó fuera. Atravesé en mi caída el mar, y me encontré con la luna, en la que me entré por un ojo, y me hallé que tenía los sesos de plata y los cabellos de oro; me descolgué por uno de ellos; la luna volvió la cara, y al verme se cortó el cabello de un bocado; éste se desprendió, y caí en una calabaza, donde lo pasé muy bien, hasta que llevaron mi casa a la plaza, donde la compraron para un convento de monjas. Las monjas creyeron que era yo un gusano, y me tiraron con la basura a la huerta del convento; habiendo caído en un agujero me nací allí. Cortéme las raíces con mi navaja y eché a andar por esos mundos. Llegué a un río, eché las redes, y pesqué un borrico; me monté en él, y seguí caminando. A los dos días vi que tenía el animal una matadura; se la enseñé a un albeitar, que me mandó que le pusiera habas; se las puse, y nació un habar que parecía un bosque; cogí una escopeta y me puse a cazar en él, y maté a un jabalí, que era hembra, y después de muerta parió una vieja, que bauticé, y la puse Naci-Tarde. La Tía Naci-Tarde se enamoró de mí, y por verme libre de ella me subí a una tortuga que corría más que el viento, y en un santiamén me llevó a los más profundos centros de los mares. Allí me encontré con un convento de sardinas, de que era priora una ballena, que al verme abrió su boca y me tragó; pero con un chorro de agua que echó por las narices me lanzó a la orilla. Allí me encontraron tendido unos marineros, y como la sal del mar se había cuajado, y estaba yo todo blanco y agarrotado, me vendieron a unos “santi-harati”, que a su vez me vendieron a un sevillano, que me puso en el patio de su casa, rodeado de tiestos con mata. La primera noche llovió, y con eso se me derritió la sal y pude echar a correr. Supe que

S. A. R. buscaba para premiarlo a uno que fuese más embustero que ella, y dijo: "Allá voy a probarle que yo lo soy".

—Pues ya dijiste una verdad, pues mientes más que yo —dijo la Princesa—, por lo cual no te puedes casar conmigo; pero como has mentido tan bien, y mejor que otro alguno, es justo que te premie y te dé un buen destino. ¿Qué destino hay vacante —preguntó a S. A. R. el Ministro.

—Señora --respondió el Ministro—, no hay otro alguno que el de Director de la Gaceta, por haber muerto esta mañana el que lo era.

—Pues que sea inmediatamente dado dicho destino a este pastor, por los méritos que ha contraído —repuso la Princesa.

Y así sucedió, y el pastorcillo siguió mintiendo en la Gaceta, por lo cual las gentes dieron en decir: "Mientes más que la Gaceta"; dicho que se hizo refrán, y dura hasta el día.

- Goals: Integrating language arts with cultural awareness through poetry.
- Skills: interpreting, summarizing
- Objectives and Activities: Given a poem of Hispanic origin, the student will summarize the content and then interpret the values held by the poet.
- Materials: El poema "Ventanas abiertas" de Juana Meléndez de Espinosa, Esta dura nostalgia. Mexico: Academia Potosina de Ciencias y Artes, 1970.

No me gustan las ventanas cerradas
ni los muros.
Quiero que la vida crezca amplia de aire
y en un rayo de sol.
Ver lo de cerca, lo de lejos;
acaso un nuevo pregonero anuncie
marzos en la hierba.
Mas si miro a los enamorados
con sus flores azules y sus pájaros
seguro es primavera,
pues con ellos no hay invierno que valga.

A veces pasa, cuando anochece,
un muchacho cantando.
Es un puente: el ir allá que preparan
los pájaros de siempre.

No. No me gustan las ventanas cerradas
ni los muros.
La mirada se topa con las piedras
que suben como río y hunden.

¿Cómo saber entonces de todas esas cosas
haciendo mil preguntas
delante el corazón, delante?...

- Motivating Question: ¿Por qué a la poeta no le gustan las ventanas cerradas ni los muros?

- Key Vocabulary: ventanas abiertas symbolic vocabulary
muros (vocabulario simbólico)

Optional Linguistic summary in student's second language

Written by

E. Gomez Harper

(Procede de México, D.F., 1957)

Se juega por parejas. Los jugadores se colocan uno frente al otro y van dando palmadas, las que coincidan con las sílabas de los versos. El orden de las palmadas es como sigue:

1. Se toman de las manos ambos compañeros y las mueven tres veces como saludándose, el tiempo que dicen: Si, si, si.
2. Cada cual con las dos manos en los muslos, una vez.
3. Cada cual con las dos manos, una vez.
La mano derecha con la derecha del compañero, una vez.
Cada cual con las dos manos, una vez.
La mano izquierda con la izquierda del compañero, una vez.
4. Así continúan alternando las dos manos juntas, con las derechas e izquierdas.
5. Al terminar deben quedar, al decir la última sílaba, con la mano derecha levantada.

Los versos dicen así:

Si, si, si,
Guan, tu, tri,
Mala calafí,
Fila de la mala
De la guan, tu, tri,
Jugaremos los dos
A palmadas sin perder;
El que pierda dará
Cerveza para tomar,
Cuando yo vine aquí
Lo primero que aprendí
Fue a reír y a bailar
Y después a vacilar
Con un guapo militar.

El Caballo (Procede de Indaparapeo, Michoacán hacia 1928)

Se traza en el suelo una figura (abajo). Se juega con algún objeto, al que se llama Caballo, o tiro. Se echan suertes para saber el orden en que deben ir tirando los jugadores. El que resulta mano, se pone delante de la figura, lanza el caballo a la división 1, entra saltando en un pie, o como dicen a la pata coja, y dándole ligero golpes con el pie, midiendo la fuerza necesaria para mandarlo hasta alguna distancia determinada, lo saca de la figura. Lo lanza después al número 2 y lo saca del mismo modo; así sucesivamente lo va tirando a los siguientes números y sacándolo de ellos.

El caballo debe salir de la figura por el frente y entre las dos esquinas; si sale por ellas o por otro lado, pierde el jugador y cede el turno al que le sigue en el orden, pero deja su caballo en el número a donde lo lanzó la última vez, o sea, de donde lo va sacando.

Si al lanzar el caballo éste no cae en el número correspondiente, el jugador lo coloca con la mano en el lugar correcto, pero pierde su oportunidad de sacarlo y debe esperar su siguiente turno en el que únicamente tiene que entrar saltando a sacar el tiro.

Las faltas que pueden cometerse y que hacen perder al jugador, son las siguientes:

1. No acertar a dejar el caballo en el número correspondiente.
2. Pisar alguna raya de la figura.
3. Si al sacar el caballo, éste cae en una raya.
4. Si al sacar el caballo, éste no sale precisamente por el frente de la figura.
5. Si al sacar el caballo, éste cae en el infierno o tocando raya de él, el jugador tiene que empezar desde el principio.
6. Si el caballo cae en el purgatorio o queda tocando raya de él, pierde su turno y coloca su tiro en el número 6.
7. Si al lanzar el caballo o al sacarlo, éste toca a otro caballo pierde el turno, deja el tiro en el número de donde lo viene sacando y cede la tirada al siguiente jugador.

Todas estas reglas pueden cambiar según se convenga, y hasta agregar otras.

En los números 4 y 5, llamados descansos, puede el jugador asentar los dos pies en un solo número, se es que va hacia arriba, pero si ya pasó por ellos puede asentar los dos pies, uno en cada número, tanto para entrar a números más adelante, como para salir de ellos.

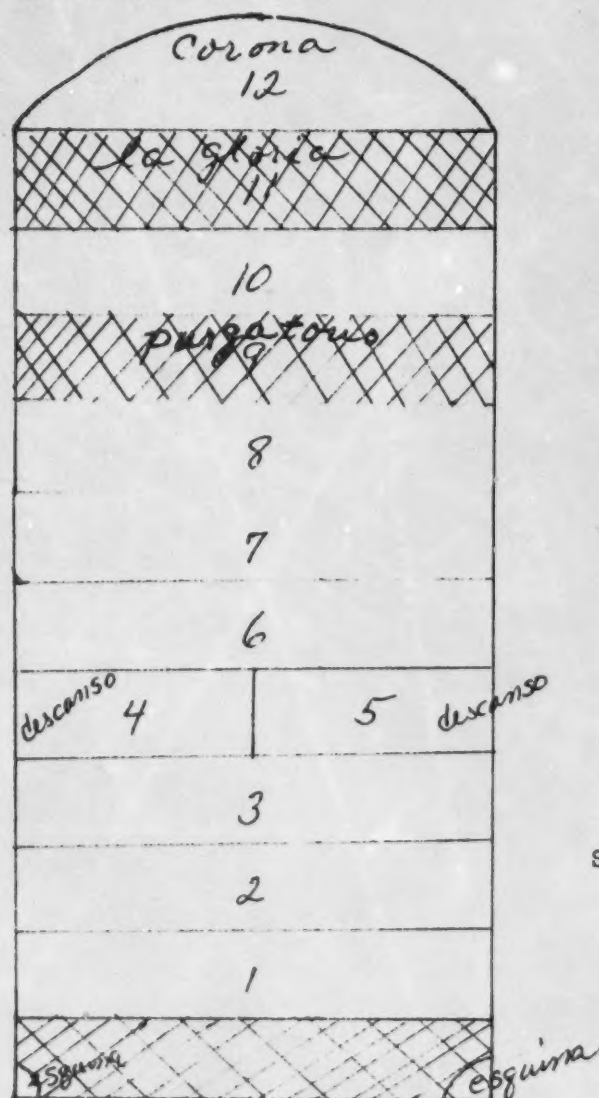
En la gloria también se descansa.

El que logra llegar a la corona, descansen allí y solo en ese lugar se permite que el jugador tome con la mano el caballo y se lo coloque tranquilamente sobre el pie con el que va saltando, luego levantando el

otro pie para seguir el juego, lanza el caballo hacia fuera, pero siempre debiendo salir por el frente, si no es así, deja el tiro en la corona para entrar por él en su siguiente oportunidad.

Cuando el caballo cae en el número al que fue lanzado (o al irlo sacando), pero queda tocando raya y hay duda de si es falta o no, se toma un caballo de otro jugador y se para en la raya tocando al caballo sobre el que hay la duda; entonces entra el dueño del caballo tirado y si es capaz de retirarlo sin tumbar al que está parado, sigue jugando sin que haya habido falta; pero si lo tira, se cuenta la falta con el correspondiente castigo, según las reglas ya enumeradas.

El que llega primero a la corona y saca de allí su caballo limpiamente, es el que gana el juego; los demás continúan jugando para conquistar los otros lugares que a su vez serán los que tengan en el turno para tirar en el siguiente juego.



Source: Así Juegan los Niños
Francisco Moncada Gares
Editorial Avante,
Mexico, D.F., 1968

MATARILE, RILE, RILE

grades k-4

Ambos a dos, matarile, rile, rile
Ambos a dos, matarile, rile, ron.

¿Qué quiere Ud?
Matarile, rile, rile.
¿Qué quiere Ud?
Matarile, rile, ron.

Yo quiero un paje
Matarile, rile, rile.
Yo quiero un paje
Matarile, rile, ron.

¿Qué oficio le pondrá?
Matarile, rile, rile.
¿Que oficio le pondrá?
Matarile, rile, ron.

Le pondremos maestra (o lo que sea)
Matarile, rile, rile.
Le pondremos maestra
Matarile, rile, ron.

Ese oficio sí le agrada,
Matarile, rile, rile.
Ese oficio sí le agrada,
Matarile, rile, ron.

Ese oficio no le agrada,
Etc., (El rey y su corte tienen que escoger oficios
hasta que adivinen el oficio correcto.)

(Al escoger el oficio correcto, el grupo forma una rueda y canta)

Celebremos todos juntos,
Matarile, rile, rile.
Celebremos todos juntos,
Matarile, rile, ron.

(Antes de jugar, los pajes escogen un oficio que les gustaría cumplir
en su futuro.)

Key VocabularyAlgunos oficios

profesor
profesora
médico (doctor)
secretaría
enfermera (norsa)
Reina de las Flores
Campañero

ingeniero
arquitecto
astronauta
jugador de fútbol
actor
actriz
lame platos
Mata piojos

carpintero
panadero
albañil
abogado
periodista
rompe Platos
Nuestro Rey

LAST COUPLE STOOP

grades k-6

Indoor or Outdoor

An excellent party game for teenagers, adults and family groups. A true elimination game, one that is fun to watch and judge as well as to play (and sometimes safer). One go round and this game generates real "do or die" spirit. It may be advisable to mention ahead of time that it can be rough.

EQUIPMENT Enough indoor space to permit the formation of a double circle and a piano (with pianist) or record player.

FORMATION Players pair up (if coed-preferably male and female). Couples stand in double circle--creating inner and outer circle. Players in inside circle face in opposite direction from partners.

ACTION Players are advised to take a good look at their own partners and to remember them. When the music starts, each circle moves in opposite direction. When music or singing stops, each player runs directly to his partner. On reaching each other, partners take hold of both hands and squat.

The last couple to squat with both hands joined is eliminated and joins the judges in eliminating others.

It is often necessary to remind players to keep the circles large. The tendency is to make the circles smaller and smaller so one can be closer to one's partner.

MUSIC Culturally authentic music (a Merengue is lively and brisk) may be played (with previous lesson to explain cultural origin, history, etc.).

Younger Children: Traditional Musical Chairs. Use culturally authentic music.

Los días de la semana

- | | |
|---|--|
| 1. <u>Lunes</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>planchar</u> . | Coro:
Así planchaba así, así
Así planchaba así, así
Así planchaba así, así
Así planchaba que yo la ví. |
| 2. <u>Martes</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>coser</u> . | Así cosía así, así
Así cosía así, así
Así cosía así, así
Así cosía que yo la ví. |
| 3. <u>Miércoles</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>barrer</u> . | Así barría así, así
Así barría así, así
Así barría así, así
Así barría que yo la ví. |
| 4. <u>Jueves</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>cocinar</u> . | Así cocinaba así, así
Así cocinaba así, así
Así cocinaba así, así
Así cocinaba que yo la ví. |
| 5. <u>Viernes</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>lavar</u> . | Así lavaba así, así
Así lavaba así, así
Así lavaba así, así
Así lavaba que yo la ví. |
| 6. <u>Sábado</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>tender</u> . | Así tendía así, así
Así tendía así, así
Así tendía así, así
Así tendía que yo la ví. |
| 7. <u>Domingo</u> antes de almorzar
una niña fue a jugar
pero no pudo jugar
porque tenía que <u>pasear</u> . | Así paseaba así, así
Así paseaba así, así
Así paseaba así, así
Así paseaba que yo la ví. |

Materials: Record--Gaby, Fofo y Meliki
CBS; pub. Argentina

THE CROSS CULTURAL COMPARATIVE APPROACH

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FOOTNOTES

- 1 Alexander Alland, Columbia University Anthropology

THE CROSS CULTURAL COMPARATIVE APPROACH

OBJECTIVE

Through cross cultural comparison, learners can recognize that cultures are diverse, rational and creative social and physical adaptations to and alterations of varied environments and historical conditions.

KEY TERMS

- . Ecology: the relationship between organisms, including humans, and their environment.
- . Cross-cultural approach: the comparison of one cultural system with another.
- . Institution: an established law, custom, practice; an organization having a social, educational or religious purpose.
- . Functional approach: determining the function of a cultural institution in relation to the total cultural system.
- . Holistic approach: culture is viewed as an integrated, whole system; anthropologists seek to discover and predict how the component institutions of a cultural system relate to one another and to the total system.
- . "Third Culture" approach: intensive study of a culture different from that of any of the students who are studying it.

KEY CONCEPTS

- . Social studies can effectively utilize the following approaches of anthropology:
 - . the cross cultural comparative approach
 - . the holistic approach
 - . the functional approach
 - . the "Third Culture" approach
- . Social studies can effectively utilize the following anthropological concepts:
 - . cultures can be seen as diverse, adaptive solutions to universal human needs.

- . cultures are ways of life which are to some extent adaptive to their environment.
- . cultures thus show the commonalities as well as the diversity of human beings.
- . another culture's way of life can be compared to one's own to clarify that cultural patterns are learned and provide alternative solutions to common problems.

TEACHING STRATEGIES

- . Cross Cultural Comparison
- . Holistic, systems approach
- . Problem solving approach to ecological adaptation
- . "Third Culture" approach

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Culture and Race
- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences
- . Bicultural Students
- . Learning Styles

THE CROSS CULTURAL COMPARATIVE APPROACH

Introduction

In previous modules we have discussed providing alternatives for students who come to school with different learning styles. In this module we are going to focus more specifically on how bilingual social studies can be taught using some of the methods of anthropology, particularly cross cultural comparison.

By the third grade, students should have a foundation of knowledge about their own families, about groups and social organization in their classroom, neighborhood, city and state. They can begin to go beyond cultures that are known to those that are unknown and to learn about the similarities and differences between their own and other cultures.

Social studies teaching in elementary schools usually starts from the familiar and immediate environment of "our community." However, it assumes a uniformity of experience that describes a typical or "ideal type" that few recognize as their own. This approach may serve to reinforce the attitude that differences are strange and of less value than the ideal. An approach that explores diversity yet demonstrates the shared institutions and experiences that underlie the differences is more effective in most bilingual/multicultural classrooms. It allows individuals to develop a sense of particular and personal cultural identity, yet at the same time to discover the shared patterns of experience that make

up individual lives everywhere. If we accept the idea that both mobility and change are characteristics of our time, that we are educating students both to deal with their immediate present and with the more distant future, it is essential that we provide learning experiences in the classroom for all students that help them know and value themselves, and that provide them with skills for understanding the differences within and between cultural groups. Traditionally, social studies has required the acquisition of a certain body of facts as essential. While recognizing the value and necessity of rational opinion, argument and understanding of certain basic facts, it is also possible to see that facts acquired for their own sake are frequently little more than wasted effort. This is particularly true in the elementary school where the curious child has little respect for isolated facts which seem to have no purpose or relevance to the interest of the moment or to any known aspect of his or her life, but who is energetically motivated by his or her own interest and immediate experience.

There are ways for students to learn about diversity as well as to acquire facts and concepts in social studies in an integrated manner.

The Cross Cultural Comparative Approach

How can teaching and learning about "other cultures" often distant in time and space from the immediate experience of children in a particular classroom, provide a teaching-learning situation in which children can become energetically and personally involved? How can learning about "other cultures"

provide students with an opportunity to explore their own cultural context, with a larger sensitivity to and awareness of their particular identity, and their common humanity?

The study of "other cultures" in the classroom offers concepts and methods that allow teachers to involve students in their own learning, to see themselves as significant participants in the teaching-learning experience, and to learn to value their own particular culture and to understand and appreciate cultural diversity. After all, children are quick to appreciate the question, how interesting would life be if we were all the same? The concept of culture and the methods of comparison are central to this approach. The concepts underlying this approach are:

- . an understanding of culture as learned and adaptive behavior
- . an understanding of a cultural system as a particular response to the common problems of social life shared by all human groups or societies
- . cross cultural comparison as a method for understanding and appreciating both similarities and differences across time and space, given particular historical and geographical conditions.

Cultures as Adaptations to Environment

The New York City Curriculum Guide for Social Studies in Third Grade, "Cultures Around the World" is useful in providing material for all the elementary grades. It has background information on the variations in adaptive behavior to different environments. For the same reason also useful are The Bilingual Cross Cultural Social Studies Core Curriculum Objectives for Third Grade, "Comparison of Cultures in Ecosystems Around the World" developed by the Bilingual Educa-

tion Applied Research Unit of Hunter College, and in Spanish, "Comparación de culturas en ecosistemas mundiales." The unit on Culture and Ecology, the relationship between humans and their environment, is a good starting point for understanding why cultures are different and have different ways of meeting universal human needs. Students learn about ways people have adapted to very different environments, from the desert to tropical rainforests to the northern forests and the arctic snows. In studying adaptations to different environmental conditions, the theme that different cultures have met common human needs in very diverse ways is followed throughout.

Recalling our definition of culture as the way of life of a people, their patterns of interaction and system of beliefs, we can see the relationship between this definition and that of anthropologists who have stressed that a culture is a "body of customs and beliefs that provide satisfaction to human needs and adjustment to environment."¹

Differences and Commonalities

Different cultures provide different solutions to the problems of obtaining the necessities of life that all human beings face. Cross cultural social studies can expose students to the essential humanity that all people share as well as to the diversity of ways cultures have creatively met the challenges of different environments.

"Anthropologists tend to sympathize with the life of the people they come to know. Indeed they strive to understand others on their own terms, to enter, as it were, the culture of the other in order to know of him."²

By experiencing the cross cultural comparative approach, stu-

dents may learn to appreciate and respect differences among people. This is a major goal of most social studies programs.

The "Third Culture" Approach

The "Third Culture" approach studies a culture unfamiliar to the whole class. Studying a culture different from the culture of any of the students in the classroom is one method of learning about culture in a more objective way. It is also a method of encouraging students to recognize that there are alternative ways to live that are as valid as their own.

By studying an unknown culture intensively, it is possible to gain the "distance" necessary to recognize basic patterns, relations and institutions. The patterns are often less accessible if examined directly in our culture, because they are concealed by our own subjective feelings, by the complexity of our experiences and by familiarity. Exploration and discussion of parent-child relationships, the family, growing-up, marriage, death, people's relationship to the unknown, to the physical environment and to each other in the context of another culture, offers constant opportunity to explore similar relations and life-cycle processes in our own society. Studying a third culture can increase the understanding between various ethnic groups within the classroom by exposing them to a neutral example that can stimulate them to think about themselves and others.

The study of a third culture, such as one of the North American Indian nations is one way for students to experience the Third Culture approach. At the same time it is a way of

learning about the native Americans who were here when the settlers arrived as part of the totality of American history.

The study of Indian communities also enables students to "see well—accurately and in some measure of completeness—the social world immediately around him, his own social world which is often too familiar to quite see. To study Indians is, through comparison, to see ourselves." ³

The same anthropologist has also noted that humans "perceive best through comparison and the broader and more varied the comparison, the more nearly adequate the perception becomes." ⁴

Cross cultural comparison stimulates students to question many things we take for granted about "human nature." For example, studying the family as a social group in another culture exposes students to other forms of families than nuclear or extended families. The Iroquois nation provides a good example of a different family structure. To compare the patriarchal family with the matriarchal system, students in elementary school might read, In My Mother's House, in the words of an Indian boy of a Pueblo in New Mexico. Reading this book and seeing the illustrations of the environment in color enables the child to vicariously experience the world of an Indian boy in a matriarchal culture.

Teaching Strategies

One good strategy is to involve students in an imaginative problem-solving process. This process encourages empathy and understanding of different ideas, values and attitudes. Strategies that involve problem solving and imaginative projection develop skills that are basic to all learning. Students begin to learn to work with questions rather than answers,

to search for and find facts that are relevant to their questions, to share ideas and information, and to recognize their own role and responsibility in contributing to the classroom experience.

The problem-solving and imaginative projection approaches encourage students to participate actively by raising questions, bringing up new topics, and sharing their particular experiences with the whole class. For example, an examination of myths and stories of the "other culture" raises questions about our stories and tales. What do they mean for us and why do we enjoy them? A discussion of the life cycle or family relationships in the "other culture" stimulates questions about children's own experiences and offers them the opportunity to raise their own questions and particular concerns. Discussions of how families use space may arise out of discussions of what it would be like to have to live for several months of the year in the confined space of a Netsilik Eskimo igloo. Our own culturally defined need for privacy and sense of what a "home" is may be discussed following a filmstrip showing the minimal identification of an open space, barely demarcated, that is home to the Kung Bushmen of the Kalahari. Questions raised in such discussions involve students as "informants" for the class. Their own diverse experiences become significant to others and they can experience a new and real sense of value and identity in individual terms. By involving students imaginatively in a culture different from their own, empathy for other ways of life can be developed. It is important to provide the cultural

expressions of a society--stories, myths, art forms, music--to try to let children imaginatively "feel like" what it is to grow up in a particular society, as well as to examine the more utilitarian aspects of a culture.

The emphasis should be on people, what they do and value, enjoy and fear, within the context of a particular historical past and geographical/environmental situation. To be responsible in our representation of another culture we should be careful to include discussion and presentation of materials that provide an honest picture of the changes that are occurring everywhere, to avoid a romantic and idealized picture that does a disservice both to the people represented and to our students.

Involving students actively in understanding the relation between a particular physical environment and cultural patterns and ways of life (including organization and production of resources, family organization, social relations, beliefs and values) is a good starting point. A project that provides students with a detailed and vivid description of a particular environment--be it desert, rainforest, river valley or arctic tundra--and asks them to explore the possibility of survival (in terms of providing for food, shelter and security), encourages appreciation and recognition of the resourcefulness and ingenuity of specific cultural responses. One way to begin this process is for students either to read or listen to a description of the environmental setting written by an author familiar with the area. As an alternative or

supplement, students can see photographs or a film in color, if possible, of the physical setting. The students could then be asked to imagine how they would survive in a desert. Students can be asked what basic needs they would have if they were living in that environment. How would they go about meeting them in that particular environment?

The teacher trainer has the option to use the description of a desert by Elizabeth Marshall Thomas and the questions about the Kalahari Bushmen at the end of this module as an exercise with the teacher trainees/learners to model this process.

Students can work in small groups first identifying their immediate problems in terms of survival (food, shelter, organization), then they can attempt to solve these problems given the conditions and resources described. A prior experience might involve the same kind of questions with an imaginary island, given certain geographical conditions and resources identified on a map provided for them. This kind of activity quickly suggests that our own immediate skills and knowledge are appropriate only for our own particular environment, that other skills and knowledge are necessary to survive as a group in alternative conditions.

After the students have come to their own solutions, they can then divide up into cooperative research groups to investigate how the people actually living in that environment have met their needs. The multiple uses of one kind of animal (such as the reindeer of the Lapps, the buffalo of the Plains Indian, the desert camel or the llama in Peru) can be explored.

After trying themselves to solve the problems of survival within the constraints of a particular environment, students may appreciate better the cultural solutions of the people they are learning about.

Combining problem solving on the part of students with research goes beyond a purely factual description of a location and geographical factors.

Students are more likely to develop empathy for the members of a society as real people with real problems to solve in their daily lives. And frequently the problems "they" must deal with are not so different from those that confront us. Discussing or reading about real people also holds the students' interest and deepens their sense of involvement.

Materials that identify individuals by name, that relate the lives of actual people, or that offer visual materials such as films or filmstrips are most effective in terms of stimulating imaginative projection and developing a real sense of empathy. If films can be projected using an enlarging lens, the sense of involvement is increased even more. Other kinds of activity projects that can be suggested range from map-making, model-building and painting and drawing to written factual accounts, interviews, imaginative storytelling and oral presentations. And beyond the classroom, people they know such as relatives, adults in the school or in their own neighborhood become "informants" too, for each has a story to tell. Given this range of activity it is likely

that each child will be able to do something well, an experience that contributes significantly to their sense of competency and value as students and as individuals.

Culture as Holistic and Functionally Integrated

The approach of anthropology is holistic. A culture is viewed as an integrated, whole system by anthropologists who seek to discover the relationships between the component institutions, such as the family and the religious belief system, and their functional relationship to the total cultural system, like the interlocking parts of a clock. The institutions of a culture are functionally related, and students need to understand the functional place of customs in the total way of life of a culture. One anthropologist has noted

"We need to view things in their contextual relations, recognizing the manner in which life is intertwined. ... portions of life cannot be torn out for analysis without immediately distorting and altering them."

There is danger in the superficial study of a different culture which ignores the relationships between institutions and customs. Students may come away with notions of "bizarre" customs. If the totality of a culture is studied in depth the context of a "bizarre" custom can be made understandable. For example, in winter the Eskimos leave behind the elderly to die if food becomes so scarce that the family would lack sufficient food if the elderly were taken along. The elderly expect to stay behind if necessary as it is customary for the survival of the group. Students who have studied the harshness of the Eskimo winter life and the respect accorded to the

elderly may be better able to understand this custom, particularly if the alternatives are specified and understood.

A culture can be compared to a system with interlocking parts. A change in one part affects the total system. The customs of the culture may be analyzed best by being seen within the context of the total culture.

Have you visited the Museum of the American Indian or the Museum of Natural History? Which of the exhibits would be considered holistic, the pottery or the dioramas? How could you utilize a field trip to the Museum of the American Indian to compare cultures?

Being able to see a diorama or a model of an Iroquois village, the kind of shelters built, the ways of producing food and gathering food by harvesting and hunting as well as the clothing the Iroquois make, enables the students to see the culture in a global, holistic way, to see the culture in the context of the environment, and how the Iroquois adapted to the environment. For example, in studying Native American cultures, one of the commonalities that can be noted is the location of village sites along rivers or lakes. Finding the reasons for this choice contributes to the students' understanding of ecology.

Other ways of utilizing the holistic approach to the study of a culture are using films of the daily life of a people in their environmental setting, and reading their legends, myths, and stories. For older students, the reading of autobiographies, biographies, novels or short stories about

people in the culture and by people of the culture is also useful in seeing the culture holistically.

In bilingual programs, students have the added advantage of being able to read the literature of, for example, Hispanic cultures, in their home language, Spanish. Language arts can be strengthened in Spanish at the same time that social studies content is learned in the language which best reflects the culture.

Another strategy is for older students to analyze the component institutions of a society and how they interrelate. Have students imagine that they are anthropologists. The class can divide up into teams to find out about specific institutions of the society and then get together as a class to discuss how the findings of each group relate to one another. The following topics (synthesized from a number of field studies by anthropologists of different cultures) could be assigned or selected by the groups. Students can role play acting as anthropologists and informants in order to convey what they have learned to the class as a whole. (Topics, see pp. 16-17.)

That cultural behavior is learned, that it can be changed, and that it is not inherited are important concepts. Since our society is constantly changing, it is useful for students to consider alternative ways of behavior, for such flexibility may be significant in adapting to as well as altering conditions in their future.

Written by
Hilary Ainger
Marietta Saravia Shore

TOPICS

1. The Environmental Setting
 - a. geography
 - b. climate
 - c. resources
2. The History of the People
3. The Daily Life of a Child in the Culture
 - a. foods and diet
 - b. clothing, ornaments
 - c. housing
 - d. villages, towns
 - e. roles and responsibilities of children and adults
 - f. crafts produced
 - g. recreation and art, music, instruments, dance
art forms: painting, sculpture
4. The Life Cycle
 - a. rites of passage
 - b. pregnancy and birth
 - c. socialization in childhood
 - d. puberty and sex role initiation rites
 - e. work role initiation and socialization
 - f. mating patterns, marriage, divorce
 - g. role of elderly
 - h. the treatment of death
5. The Economic Life
 - a. modes: hunting, gathering, domesticated animals, agriculture, fishing, mining, manufacture, industry, technology
 - b. division of labor
 - c. economic exchange: reciprocal, redistribution, exchange
 - d. regional markets, money, interrelationship between imports and exports in world market
 - e. modes of transportation and communication

6. The Ritual Cycle
 - a. belief systems, religion, symbols of religion
 - b. aesthetics: art forms used in rituals
 - c. ceremonial centers - architecture
 - d. shamans and priests, roles as healers, guides
 - e. relationship of religion to social structure
7. Social Structure
 - a. the family and household composition
 - b. the kinship system: clans, lineages
 - c. relationship between kin obligations and economic obligations
 - d. political organization; forms of government:
 1. relationship to kinship: kings, hereditary rulers
 2. relationship to economic structure: castes or classes in the society
 3. representative government
 4. village government--relationship to larger government
 5. formal control (armies, prison)/informal control
 6. methods of settling disputes: decisions of elders, written law
8. Change
 - a. technological changes through trade and interaction with other cultures
 - b. modes of transportation
 - c. means of communication
 - d. ecological changes
 - e. industrial changes
 - f. changes in forms of energy used
 - g. social changes

Synthesized by

Marietta Saravia Shore

FOOTNOTES

1 Boas, Malinowski, and Benedict cited by Alex Weingrod in "Anthropology and the Social Studies" in Social Education XX:1:1956, National Council for the Social Studies, Washington, D. C.; and Julian H. Steward. Theory of Culture Change. Urbana, Illinois: University of Illinois Press, 1973.

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LESSON PLAN
FOR
THE CROSS CULTURAL COMPARATIVE APPROACH

Objectives

- . to demonstrate that different cultural forms and institutional organization, as responses to varied environmental (and historical) conditions, represent appropriate and rational ways of meeting common human needs
- . to suggest that careful comparison through knowledge of another culture provides us with a frame of reference that helps us better understand the culture in which we live

Skills

- . to develop the skill of careful and valid comparison, to enable students to identify and compare institutions that meet similar human needs cross-culturally
- . to recognize the different values, attitudes and skills that are necessary to make different institutional organization effective

Vocabulary

culture	institution	economy
society	specialization	production
adaptation	organization	distribution
environment	education	consumption

Resources/Materials

- . descriptive cultural materials such as those in Studying Societies, MacMillan Co., New York, N.Y. which provide rich description of all aspects of two cultures, the of the Kung of the Kalahari desert and of the Mbuti of the Ituri Forest
- . other appropriate sources might be: MACOS Netsilik Eskimo materials, or descriptions included in Four Ways of Being Human by Gene Lisitsky, or People and Places by Margaret Mead.

Motivation/Problem

- . having completed an in-depth study of another culture very different from their own, students are asked to think about similarities and differences between the culture studied and their own.

Developmental Sequence

1. Following study of another culture, students are asked, in sets of small groups, to develop a list of ways in which this is like and different from their own culture.

2. As ideas are discussed, drawing from students' lists, it is possible to recognize that similar problems and institutions elaborated to meet these, are similar, but that the forms of institutions and their manner or organization are different, reflecting different environmental conditions (and historical circumstances).

This can be usefully represented in chart form developed with the class as follows:

INSTITUTIONS	ECONOMIC	EDUCATIONAL	SOCIAL	POLITICAL	RELIGIOUS
Other Culture					
Own Culture					

3. Working with this chart, pairs or groups can be asked to develop diagrams that illustrate the comparison, choosing different aspects or institutions to contrast, for example (see Kalahari Bushmen sample activity next page)

economic institutions

identify and illustrate

- . food sources
- . organization of production
- . who consumes what, where
- . technology necessary
- . distribution process

educational institutions

identify and illustrate

- . skills, knowledge needed
- . ways in which these are learned, where and from whom

social institutions

identify and illustrate

- . who constitutes a "family" or household and where they live
- . activities undertaken together as a group

4. Alternatively other aspects can be compared such as use of space or concepts of time:
- . use of space: develop diagrams that illustrate how space is divided, and what happens where
 - . concept of time: how is this conceptualized--in days, months, years or in agricultural cycles or seasons. Why? What difference does it make? How are life cycles similar/different? Are there ceremonial cycles, feasts, holidays? etc.

Throughout such an activity it is important to emphasize the need for accurate information, thus sources should be available.

Written by
Hilary Ainger

The Kalahri Bushmen

In studying the Kalahari Bushmen we have been constantly referring back to the way our society is organized to provide for the same basic needs--food, shelter, protection, security. Take food as an example. Our system of food production and distribution is very different from theirs. One of the clearest ways of comparing two different systems is to invent a diagram to describe each.

How would you do this for the Kalahari Bushmen?

And for us?

1. Start with the most fundamental parts of the system--i.e. food sources.
2. Then develop a diagram to show how they reach the individual consumer at the end of the distribution line.
3. Once you have worked out the basic diagram, you can begin to add details, as you consider them to be important to the system and to the comparison.

REMEMBER! A diagram should have as few words as possible.

But it should be clear to the viewer without your

having to be present to give an additional explanation!

--This activity can be developed for any cultural group--

Written by

Hilary Ainger

"....all low sand dunes and great plains, flat, dry, and rolling one upon the other for thousands of miles, a hostile country of thirst and heat and thorns where the grass is harsh and often barbed and the stones hide scorpions.

From March to December, in the long drought of the year, the sun bakes the desert to powdery dry leaves and dust. There are no surface waters at all, no clouds for coolness, no tall trees for shade, but only low bushes and grass tufts; and among the grass tufts grow brown thistles, briars, the dry stalks of spiny weeds, all tangled into knots during the rains, now dry tumbled, and dead.

The desert would be very barren, very devoid of landmarks, if it were not for the baobab trees, and even these grow far from each other, some areas having none. But where there is one it is the biggest thing in all the landscape, dominating all the veld, more impressive than any mountain. It can be as much as two hundred feet tall and thirty feet in diameter. It has great thick branches that sprout haphazardly from the sides of the trunk and reach like stretching arms into the sky. The bark is thin and smooth and rather pink, and sags in folds toward the base of the tree like the skin on an elephant's leg, which is why a baobab is sometimes called an elephant tree. Its trunk is soft and pulpy, like a carrot instead of wooden, and if you lean against it you find that it is warm from the sun and you expect to hear a great heart beating inside. In the spring, encouraged by moisture, these giants put out huge white flowers resembling gardenias, white as moons and fragrant, that face down towards the earth; during the summer they bear alum-like dry fruits, shaped like pears, which can be eaten. In the desert there is no need of hills. The great baobabs standing in the plains, the wind, and the seasons are enough.

Usually in the hot months only small winds blow, leaving a whisper of dry leaves and a ripple of grass as though a snake

has gone by, but occasionally there is a windy day when all the low trees of the veld are in motion, swinging, and dipping and grass blows forward and back. When there is no wind, heat accumulates in the air and rises in thick, shuddering waves that distort everything you see, the temperature rises to 120 Fahrenheit and more, and the air feels heavy, pressing against you, hard to breathe.

June and July are the months of winter. Then water left standing freezes at night, and with the first light of morning all the grass and tree leaves are brittle with frost. The days warm slowly to perhaps 80 at noon, but by night when the sun sets yellow and far, far away over the flat veld, the cold creeps back, freezing the moisture from the dark air so that the black sky blazes with stars. In winter the icy wind, pouring steadily across the continent from the Antarctic, blows all night long.

There are only three months of rain in the whole year, and these begin in December, ending the hottest season when the air is as tight and dry as a drum skin. Under the rain--which is sometimes torrential, drenching the earth, making rivers down the sides of trees, sometimes an easy land rain that blows into the long grass like a mist--the heat and drought melt away and the grass turns green at the roots. Soon the trees flower, and in the low places dry dust becomes sucking mud. Towering clouds, miles away, widen the horizon, and all the bushes which stretch in an unchanging expanse over dune after dune now blossom and bear white or red or violet flowers. But the season is short, and the plants bud, flower, and fruit very quickly; in March the drought creeps in just as the veld fruits ripen and scatter their seeds.

When the rain stops, the open water is the first to dry making slippery mud and then caked white earth. By June only little soaks of waterholes remain, hidden deep in the earth, covered with long grass. These, which are miles apart, dry up by August, and then travel in the veld is nearly impossible. Because of this, large areas of the desert remain unexplored.

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**BILINGUAL CROSS CULTURAL
SOCIAL STUDIES OBJECTIVES**

COMMONALITIES AMONG INDIGENOUS AMERICAN CIVILIZATIONS

THE IROQUOIS

by Marietta Saravia Shore

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THE CLASSROOM AS A LEARNING ENVIRONMENT

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THE CLASSROOM AS A LEARNING ENVIRONMENT

OBJECTIVE

Learners will be able to describe two alternative learning environments and give the rationale for each.

KEY TERMS

- . Activity Center or Learning Center: a table or countertop which is set aside for learning materials, games, puzzles or activity cards, usually for one subject area, i.e., math or science or reading.
- . Montessori Materials: manipulable materials used in the Montessori learning system for sequential sensory-motor cognitive development.
- . Active Learning: students learn from the process of actively interacting with their environment --observing, relating, sequencing, categorizing objects in their classroom.
- . Materials Feedback: materials, such as reading selections, which are accompanied by questions that students can check with an answer key, or which are self-correcting--a puzzle that fits together.
- . Structured Open Classroom: a classroom which organizes space in a flexible way, with movable desks, tables and chairs and activity centers.

KEY CONCEPTS

- . The way in which the classroom is organized physically has a relationship to the way it is organized socially.
- . The social organization of a classroom includes the students' access to materials and resources, and the distribution of responsibility and control between the teacher and students over time, pacing of work, movement, selection of activities and feedback on work.
- . Students can learn about social organization by participating in and discussing their classroom as a social organization.

- . Structured open classrooms with manipulable materials and movable seating arrangements provide an environment for active, inquiry-discovery learning by individuals and groups.
- . Active learning enables students to learn about their capabilities and to learn responsibility for organizing their work.

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Learning Culture: Socialization
- . Learning Styles
- . The Cross Cultural Comparative Approach
- . Integrating Language Arts and Social Studies
- . Inquiry-Discovery and Problem-Solving Approaches in Social Studies

THE CLASSROOM AS A LEARNING ENVIRONMENT

As teachers who have participated in at least three cultures—the culture of your home, the culture of the school, and the wider culture around us—what are some of the differences you have found between the culture of the home, where everyone knows one another, as compared to the culture of the school and of other institutions of the larger society, such as various bureaucracies?

Responses might include a sense of being part of the integral culture of the home and the lack of that sense in larger society.

There is a tendency in our larger society toward the analytical rather than the global, integrative, relational modes. But this is changing as the scientific model and the media of communication which influence our American culture change and stress holistic, integrated systems. In our classrooms we can offer students with different learning styles activities which develop both the analytical approach and those which develop the integrative, relational approach, so that students will develop the flexibility to use either or both approaches, depending on the situation.

Today we will discuss various ways of physically organizing the classroom to facilitate some activities in social studies which are analytical and some which are integrative. We will also look at how the physical organization of the classroom affects the social organization in the classroom and how students can learn from their participation in this

social organization which is their learning environment.

What are some of the approaches to social studies we have discussed which are analytic? Responses might include the inquiry-discovery and problem-solving approaches.

What are some of the approaches which we have discussed that could be called integrative?

In a previous module we discussed how language arts and reading skills in the native language could be strengthened by reading and discussing social studies content in the native language. Using the native language as a medium of instruction for social studies is one integrative approach. Another integrative approach we have discussed is studying cultures in a holistic way, as anthropologists do. In this approach, students can view a culture as a way of life which is a creative process of adaptation to an environment and alteration of that environment. Another approach we will explore further in a later module is for students to integrate the content of social studies with participation in expressive arts, such as painting, modeling clay, carving block prints, learning to mark rhythm, to play instruments, and dance in musical events of the home culture and other subcultures.

Would you consider the Magic Circle or Sharing Circle approach analytic or integrative? We have suggested the daily use of the sharing circle to facilitate social studies values clarification as well as acknowledgment of all kinds of feelings. It is an experience through which students can learn to accept diversity, as well as learn about shared human needs,

which are social and emotional as well as physical. The Sharing Circle is an integrative approach. Not only the children's cognitive skills but also their emotional and social development are an integral part of the curriculum. Education is, after all, a social process as well as a cognitive process.

Physical Organization of the Classroom

How does the physical organization of students sitting in a circle, rather than rows facing the teacher, facilitate students' sharing and communicating in the Magic Circle approach? The ability to see everyone as each talks to the rest of the group encourages interaction.

It would be useful for us to think of ways in which our classrooms can be environments for learning. What are the physical aspects from which students learn? Structured Open Classrooms utilize the possibilities that flexible seating arrangements and activity centers can provide. Let's discuss some of these possibilities. Because desks or tables and chairs can be positioned in different ways, options exist for teachers to arrange different kinds of groupings. A circle of students sitting on the floor or at desks is one possibility. Has anyone seen desks arranged in a U-shaped design? The desks are arranged so that students can all see one another and the teacher as well as face the blackboard where the U opens. When the teacher or students demonstrate something at the blackboard, everyone is able to see it.

Do you group students at separate tables? Teachers

often group their classes to facilitate learning activities for students of different proficiency levels in math or reading. Small groups may also facilitate students' interaction at a table for group projects and peer learning situations. Providing individual desks around the corners of the room also allows for individual or paired work. Structured Open Classrooms use these physical aspects to encourage learning in various ways.

Social Organization of the Classroom

As teachers you might be concerned about too much student interaction leading to discipline problems in structured Open Classrooms. Let's explore the issue of discipline or classroom management. A useful distinction has been made between structure and control.

Structure represents a set of standard operating procedures which the teacher and the pupils understand in common. The sequence of activities which is followed daily and the limits of behavior which pupils understand and accept would be examples. In contrast, control would be made up of the moment to moment, face-to-face interactions between teacher and pupils, intended to modify the behavior of the pupil.¹

Which style of classroom discipline do you use more often? In a structured Open Classroom, if routines and limits are clearly established, disruptions that occur because of one or two students are usually less problematic than in a traditionally structured classroom. The other students need not stop unison work and wait for the teacher to handle the situation. They are not so dependent on teacher guidance or exposition, but can continue group or individual assignments, projects or work at activity centers.

We have seen in looking at seating arrangements that the way in which the classroom is organized physically has a relationship to the way it is organized socially. Implicit in classroom social organization is the access to materials and other resources and the distribution of responsibility and control over time, pacing of work, movement of students, selection of activities, assignments, knowledge about and rewards for outcomes of students' efforts. If books and learning materials are on high shelves or in cabinets accessible only to the teacher, students lack direct access to these resources. They may be made accessible to students by other placement.

Pacing of work is another aspect of classroom organization. When the whole class does the same task during a specified period of time, pacing of work is under the control of the teacher. On the other hand, pacing may be the responsibility of the student through work contracts in which the student agrees to complete a project within a time period, such as a week, and then has options during the day when it can be pursued. If everyone in the class does the same thing, at the same time, at the same pace, students are not learning to be responsible for organizing their own work.

One of the key concepts students will learn in Social Studies is social organization, and how societies differ in the ways groups and individuals control access to power, responsibility and resources. The ways that individuals and groups control the allocation of natural and man-made resources,

energy and products will be studied as economic and political systems are compared. Students can learn how the social organization of their classroom works as a foundation for learning about community, city, state and national social organizations.

If you as a teacher take the classroom organization as a starting point for a discussion of social organization, it can be made explicit. For example, the topic for discussion might be access to materials. How do students react to their accessibility or inaccessibility? What rules would be necessary to guarantee equal student access to the materials, to prevent disputes and to settle disputes?

Other aspects of the social organization of the classroom can also be made a topic for social studies discussion. Students can learn about democracy by participating in developing rules for actions and decision making. They can experience participatory democracy as well as representative democracy in their classroom, and compare the effects of different rules for decision-making, such as total group consensus as compared to majority rule. Classroom elections can be held after considering the functions and responsibilities of class officers and committees. The BEARU Objectives, "The Classroom as a Political Organization," have suggested activities to learn these concepts. These are included at the end of this module.

Some social anthropologists² and social psychologists³ have suggested that the way classrooms are organized differs

for lower, middle and upper socioeconomic status students, reflecting differences in the expectations for their later roles, i.e., factory workers rather than executive decision makers. Does your classroom organization encourage learning through direct participation and experience, finding out for oneself, being responsible for certain aspects of the work? Does the classroom structure encourage learning from other students as well as from the teacher? Or does your classroom organization limit learning to conformity and the expectation that the teacher is the primary authority from whom students learn?

The social organization of a classroom includes human resources in addition to the teacher, such as the teacher's aide, other students in the class or older students who act as occasional tutors for the younger students. Some research studies which assessed the outcomes for students in this kind of learning situation found that the results were positive for both the younger students and the older; the tutors not only reinforced their own knowledge by teaching but also enhanced their sense of competence.

Activity Centers or Learning Centers are another way of physically organizing the classroom. An activity center is a table or countertop which is set up for learning materials, games, puzzles or activity cards, usually for one subject area, i.e., math, social studies, science and/or reading. These centers offer options for students and for the teacher. The teacher can either assign students to a particular learning center

for review or reinforcement of a particular skill; or the teacher may utilize the Learning Center for individual student-selected enrichment activities when group work is done.

Another teacher option is either to correct the learning that is done at the centers or to provide self-correcting keys that students can use to check their own work—math problems for instance, or reading comprehension questions. When students check their own work, they get immediate reinforcement or correction. This is called materials feedback. With self-correcting keys, students also have an opportunity to try field independent interaction. They need not depend on the teacher for approval or correction. Learning becomes their responsibility. Another option of activity centers is that students may work or learn either in pairs or individually. This is particularly useful if most of the class time is spent learning in groups or as a total group.

Active and Interactive Learning

The importance of the physical and social organization of the classroom as the context in which we learn has been recently emphasized by psychologists experimenting to discover the factors related to memory. One has summarized the research in the following manner:

What is remembered in a given situation depends on the physical and psychological context in which the event was experienced, the knowledge and skills that the subject brings to the context, the situation in which we ask for evidence for remembering and the relation of what the subject remembers to what the experimenter demands.⁴

Experiments by psychologists⁵ have also demonstrated that when people have the expectation of acting on information they are memorizing, memory for that information is improved. For example, one research group was given the task of listening to sentences about five men varying in height, so that they could sequentially order objects representing them. Another group was only instructed to remember the sentences they had heard several times. The group which expected to act on the objects was more successful in doing so (80 per cent constructed the correct array) than the other group (10 per cent of whom constructed the correct array).

In the module on the Inquiry-Discovery approach to Social Studies, it was noted that the emphasis in teaching social studies has shifted from expository teaching by an authority to the students' active learning. The eminent psychologist of cognitive development, Piaget, has written about the importance of active learning in the development of concepts and language:

...it is in our own action that we first discovered causality,...the intentional sensory-motor action whereby the young child first becomes aware of the transmission of movement and the role of push and resistance. That action, in this sense, is the source of operations as well.⁶

For bilingual teachers interested in linguistic and cognitive development, it may be useful to note that Piaget takes the position that logical structures are learned and developed through the child's activity. He wrote:

Even sensory-motor intelligence already involves certain definite structures (order, subordinate schemes, correspondences and so on) which derive from the /child's/

activity of coordinating acts and are prior to rather than derivative from language.⁷

and

In these very early stages, intellectual operations grow directly out of sensory-motor coordinations....⁸

Montessori also viewed learning as an active process that involved all the senses. Eye-hand coordination was a skill to be strengthened in the very young, whom she called hand-minded because they liked to pick up, examine and manipulate objects. Montessori developed a series of sequential activities using physical materials for children to discover relationships and processes like seriation. For example, there is a series of cylinders which fit into a form according to graduated size, thereby providing materials feedback: If the sequence is accurate, the cylinders fit. These Montessori materials for learning through tactile and kinesthetic experiences are available or can be readily made.⁹

There is a game which students enjoy in which a bag full of objects is given in turns to blindfolded students and each student must reach in, pull out an object and guess what the object is by using their sense of smell, touch and hearing. Students also identify which sense they used to determine what the object is. Exercises of this kind are particularly useful in our industrial culture, where we depend so much on the visual sense and sometimes neglect senses of touch, listening, smelling and the kinesthetic.

Montessori placed primary emphasis on providing opportunities for the child to learn to master the physical environment. Starting with tying shoelaces, buttoning clothes and

pouring from a pitcher, activities to learn to manipulate and control the physical aspects of one's environment were encouraged.

We might look at and move through our classroom, and ask if there are opportunities to learn from all the senses or just from the visual. Do students have an opportunity to construct models and mold three dimensional shapes? These activities do not simply involve other senses, but provide for active participation and learning about one's multiple capabilities in an integrated way, using eye and hand coordination. Developing relief maps of colored sand is one such activity to learn the physical referents of color keys.

Like Piaget, Montessori wrote about active learning:

In this exploration of the world, the child plays an active part. His interest is aroused, he asks questions. We must not only answer them, we must give him material so that he can find out details for himself.¹⁰

Montessori was one of the first educators concerned with the ecology of the classroom, particularly for the very young, and built classroom furniture and an environment to fit the child. The school Montessori established in the slums of Rome was called a prepared environment. The context of learning was carefully designed for the child's comfort and mobility. There were no immovable desks in rows, but rather movable tables and chairs, rugs and mats for individual work and for flexibility and change.

The classroom can also be seen as an environment which the students can shape. The walls can be used for group projects such as murals. Recognition of student work in both

English and Spanish can be given by posting it on the bulletin boards. For Hispanic students, maps of Latin America and the Caribbean can be posted with a name tag indicating the country from which the student's family came. Students can be asked if they wish to bring objects from their home, such as records, postcards, pictures, maps, musical instruments, fruits, vegetables or anything they wish to share from their culture.

Classrooms can also incorporate terrariums, aquariums and small animal habitats so that students can observe the growth of living things and have the responsibility of taking care of their environments. Comparison of terrariums for cacti and wet soil plants provides a basis for learning about animal and plant adaptation to different environments. This is useful as a foundation for understanding cultural adaptation in various ecosystems.

It is sometimes revealing to look at the walls of a bilingual multicultural classroom. Is "culture" confined to the social studies corner? Or is student work in various subjects displayed in Spanish as well as English? Does sensitivity to cultural variation and ethnic diversity carry through into the selection of illustrations for bulletin boards? Is there a library of books in Spanish as well as English and are both Spanish and English books available for various reading levels?

Conclusion

By preparing the environment and organizing situations

in which students are responsible for aspects of life in the classroom, students can learn from their environment as well as contribute to it. Living wall charts with questions to be answered, a clothesline hung with activity cards, students assigned the task of locating specific shapes in the classroom surrounding them, other students working at activity centers illustrate some of the possibilities of considering the classroom as an environment for learning.¹¹

Written by

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FOOTNOTES

- 1 Robert S. Soar and Ruth M. Soar. "An Empirical Analysis of Selected Follow Through Programs: An Example of a Process Approach to Evaluation." In I. J. Gordon (ed.), Early Childhood Education, The Seventy-first Yearbook of the Society for the Study of Education. Chicago: Univeristy of Chicago Press, 1972. pp. 246-247.
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- 3 Jospeh C. Grannis. "The School as a Model of Society." In Norman Adler and Charles Harrington (eds.) The Learning of Political Behavior. Glenville, Illinois: Scott, Foresman & Co., 1970. pp. 137-148.
- 4 James. J. Jenkins. "Remember That Old Theory of Memory? Well, Forget It!" American Psychologist, November 1974. p. 793.
- 5 Ibid. p. 793.
- 6 Jean Piaget. Structuralism. Translated and edited by Chaninah Maschler. New York: Harper Torchbooks, Harper & Row., 1970. p. 44.
- 7 Ibid. p. 94.
- 8 Ibid. p. 27.
- 9 Elizabeth G. Hainstock. Teaching Montessori in the Home. New York: Random House, 1968
- 10 Maria Montessori. Lectures of the St. Nicholas Training Centre for the Montessori Method Education, 15 Dawson Place, London W.2.
- 11 Special thanks to Professor Melvin Alexenberg of Teachers College, Columbia University for the time he contributed in discussing the following articles which were provocative in thinking of the classroom as a learning environment:
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RECOMMENDED READINGS

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BILINGUAL EDUCATION APPLIED RESEARCH UNIT

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MARIETTA SARAVIA SHORE
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BILINGUAL CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

CORE CURRICULUM

GRADE 1

" The Child in the Context of the Family, School, Community and Nation "

Developed by the Bilingual Education Applied Research Unit of
Hunter College under contract according to the specifications of:

The Bilingual Education Unit

and

The Division of Education Evaluation

State Education Department

University of the State of New York

in cooperation with

the Bilingual Program of the Hempstead, Long Island Public School System

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STATE EDUCATION DEPARTMENT.

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CLASSROOM AS A LEARNING ENVIRONMENT

RECOMMENDED LEARNING CENTERS

1. Workshop Center for Open Education
City College of New York
Shepard Hall, Room 6
Convent Avenue and 140th Street
New York, New York 10031
368 - 1619
2. Hunter College Teacher Center
695 Park Avenue (at 68th Street), Room 518
New York, New York 10021
3. Bilingual Resource Center
Bilingual Teacher Training Project
(USOE - Title VII - ESEA) of Hunter College
466 Lexington Avenue (between 45th and 46th), Room 1436
New York, New York 10017
949 - 2850
Hours: 3:00 to 5:00 p.m., Monday through Thursday
4. District 3 Learning Center
Community School 87
160 West 78th Street
New York, New York 10024
678 - 2826
5. Bilingual Resource Center
New York City Board of Education
131 Livingston Street, Room 204
Brooklyn, New York 11201
858 - 5505

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 3.0

Child in the Context of School

Grade: First

At the end of each activity, the students will be able to achieve the following:

1. Given a discussion of what the students want to learn in school, the student will be able to list several reasons why children go to school, for an experience chart.
2. Given a tour of the school in small groups with older students as guides, or with the teacher, to become familiar with the environment, student groups will be able to make experience charts for each area of the school, such as the library, lunchroom, etc.
3. Given the completion of the previous objective, students will be able cooperatively to put the experience charts together in a tour guide book.
4. Given a discussion of classroom routines, students will be able to contribute to an experience chart the sequence of classroom procedures.
5. Given a game in which students guess the identity of objects without seeing them, by touching, smelling, tasting, etc. a discussion about the ways everyone learns from his/her own senses, students will be able to label each of their senses and to list in an experience chart the process of

seeing	listening
touching	smelling
tasting	
6. Given a series of activities in which students practice observing, discriminating, sequencing, interpreting, classifying etc., students will be able to identify these as learning processes in which they are engaged; for example "I'm putting these blocks in order from smallest to biggest."
7. Given completion of objectives 5 and 6, students will identify which ways of learning they prefer, i.e. seeing, hearing, touching etc.
8. Given the game "Guess My Rule", the teacher picks a specific characteristic (sneaker-wearers) and calls a few students who are wearing sneakers to one side and some who are not to the other side, forming 2 groups. Students will be able to "guess a rule" for forming the two groups. The student who does becomes the leader and continues the game.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 3.0 Child in the Context of School Grade: First

9. Given a discussion about the resources from which one learns, students will be able to make an experience chart listing:

parents
brothers and sisters
books
filmstrips
television

teachers
other students
plants, pets
your own experience

10. Given completion of objective 8, each student will identify a skill or something important to each which he/she learned from 5 different resources.
11. Given a visit and discussion with the school support staff, the student will be able to identify the support staff, such as principal, teachers, secretary, nurse, custodian, safety patrol, and identify and make a chart with each person's responsibilities.
12. Given milk cartons and boxes of different sizes, students will cooperatively put together a model of their classroom indicating doors, desks, bookshelves, etc.
13. Given a discussion of student access to classroom materials, students and teacher can discuss advantages and disadvantages of the present arrangement.
14. Given completion of objective 12 and examples of maps of rooms, students will be able to make a map of their classroom, using signs for doors, desks, bookshelves, windows, etc.
15. Given a demonstration by the teacher that left is always relative to the child, each student will be able to point to objects on his/her left when facing the front of the classroom and on his/her left when facing the back.
16. Students will be able to describe where they sit in class using terms such as left, right, front, middle, and back.
17. Given a series of pictures, students will be able to identify objects on the right or left by circling them.
18. Given the activity of facing the morning sun, students will be able to extend their right arm to indicate that direction as south.
19. Given the activity of facing the morning sun, students will be able to extend their left arm to indicate that direction as north.
20. Given the position of standing with their back to the morning sun, will be able to indicate the direction they are facing as west.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 3.0

Child in the Context of School

Grade: First

21. Given the completion of the above objectives, students will be able to draw a compass and indicate North, East, West, and South.
22. Given pictures or examples by the teacher of people engaged in the process of sharing, the students will be able to name ways and advantages of sharing.
23. Given the teacher's example of showing as a way of sharing, the students will be able to show something that is theirs.
24. Given a discussion by the teacher and students of the ways of sharing by telling, students will be able to collect pictures of signs and discuss what the signs tell.
25. Students will be able to make their own signs for use in the classroom and discuss how their signs help people to know.

Written by

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CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 4.0 The Classroom as a Political Organization Grade: First

At the end of each unit, students will be able to achieve the following:

1. Given the description of a situation by the teacher, two students will role-play a parent and child discussing a family rule, to state several reasons for making rules.
2. Given a classroom rule (contract between teacher and a student and other students), students will explain the purpose of the rule.
3. Given a situation by the teacher in which a change in conditions would make a change in a classroom rule more appropriate, students will be able to explain that under certain situations rules can be changed.
4. Given the experience of a fire drill and a discussion by the teacher and students on the importance of safety rules, groups of students will develop three experience charts, listing safety rules in the home, in the school, and in the streets.
5. Given a weekly classroom meeting to discuss conflicts that arise in the classroom, students will role-play the conflict and discuss possible solutions and reach solutions to be taken. These could become classroom rules when appropriate.
6. Given a story by the teacher in which a conflict between people was resolved by a group of elders or peers, students will identify the resolution of conflicts by a jury of elders or peers as one form of political organization.
7. Given a discussion of a classroom rule to avoid conflict (don't push in line) and a definition of a law by the teacher, with examples to show how laws and rules are similar, yet how a law is different from a rule, students will be able to define a law in their own words and explain the purpose of laws.
8. Given a discussion by the teacher and students of the reasons for rules and laws, students will develop an experience chart listing reasons (avoidance of conflict; making group situations predictable and harmonious) for rules and laws.
9. Given a discussion, students will be able to develop an experience chart listing the advantages of conflict resolution through rules and law rather than force.
10. Given a discussion of how jury process works and an imaginary classroom conflict, students will role play a defendant, judge, and jury and reach a judgement.

The BILINGUAL CROSS CULTURAL SOCIAL STUDIES OBJECTIVES were developed in parallel Spanish and English versions to encourage an integrated approach to the learning of social studies and development of language and communication skills. The objectives in the Core Curriculum, "The Child in the Context of the Family, School, Community and Nation" is in Spanish for Spanish dominant students and English for English dominant and English monolingual students. Since an important and integral aspect of a child's culture is the language spoken in his or her home, is there a better way to strengthen a child's self-concept and respect for his or her culture than for the school to provide for students to learn about their culture in the language of that culture?

Included in the Core Curriculum Objectives are general concepts which are commonly taught to students in New York State at grade levels one, two and three. The topics in this core curriculum have been synthesized from the New York State and New York City Curriculum Guides as informed by an anthropological perspective, a curriculum specialist's methodology and further activities suggested by an experienced bilingual elementary school teacher.

At each sequential level, learning objectives will encourage the student to acquire skills to enable him or her to live in an expanding world of interdependent cultures. The school serves as the context for every child to increase awareness of himself or herself as a person, as a member of a family and a culture, and as a member of a classroom and to develop an understanding of social and political organization in their own classroom. From that base, students go on to an understanding of the differences among cultural groups based on various cultural adaptations and forms of economic and social organization which meet universal human needs. Affective as well as cognitive development is included the Core Curriculum which suggests activities such as social values clarification since differences as well as similarities are explored.

In addition to the Core Curriculum, five other sequences were developed which relate to the development of cross cultural sensitivity to other cultures as well as to subcultures within our nation. Commonalities among Hispanic cultures as well as the unique aspects of each culture are included. Our goal has been to encourage cross cultural communication and understanding in both Spanish and English and respect for diversity among Americans of all the Americas in the following Sequences:

- I. CULTURAL COMMONALITIES
- II. LATIN AMERICA AS AN AREA
- III. CENTRAL AMERICA AS AN AREA
- IV. CULTURES OF THE HISPANIC CARIBBEAN
 - The History and Culture of Cuba
 - The History and Culture of the Dominican Republic
 - The History and Culture of Puerto Rico
- V. COMMONALITIES AMONG INDIGENOUS AMERICAN CIVILIZATIONS
 - The Olmecs The Mound Builders
 - The Mayas The Iroquois
 - The Incas

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Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

Grade: Elementary

1. Given the paperback, Coloring Book of the American Indians (Bellerophon Books), learners will be able to select the drawings of the Iroquois and
 - a) color them with crayons
 - b) compare the Iroquois masks with the other drawings of the Kwakiutl and Eskimo masks and tell how the masks make them feel
 - c) imagine a situation in which they might like to wear a mask
 - d) find pictures of masks from other cultures (Japan, Africa, France etc.)
 - e) construct masks of papier mache
 - f) use the mask in telling a story
2. Given the paperback, Indian Children of America, A Book to Begin On by Margaret Farquhar (Holt), learners will either be read to by the teacher or will read and then discuss the first section on the Indians of the Eastern Woodlands and the later sections on how Woodland Indians made ice cream cones of bark filled with snow and maple syrup; of their totems and festivals and storytelling, and recall this introductory material in relation to the objectives below. (Part II)
3. Given the paperback, In My Mother's House by Ann Nolan Clark (Viking), learners will
 - a) discuss the color pictures and the story read to them by the teacher or read by themselves of Native American life based on the notebooks of Pueblo Indian children.
 - b) recall this as background material for the objectives below.
 - c) compare similarities and differences between Pueblo and Iroquois cultures in their foods, communal living, clans traced through the mother's line, government by council of wise men and respect and feeling for the land, the rivers, the trees and animals, as the objectives in Part II are learned.
4. Given the paperback, Portraits from North American Indian Life, photographs by Edward S. Curtis, learners will be able to describe and discuss the photos of Native Americans.
5. Given the reading of some of the Native American legends in the attached bibliography, learners will be able to complete the activities in the Sequence: Cultural Commonalities, Unit: Language Arts: Poetry, Art and Magic.

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

Grade: To be adapted to any grade

II. Given a visit to the exhibit on the Six Nations of the Iroquois at the Museum of the American Indian¹ or the State Museum on the Mall in Albany, students will be able to draw pictures that portray aspects of Iroquois life:

- i. the longhouse
- ii. the clothing: garments made from deerskin; moccasins
- iii. bows and arrows
- iv. women planting corn or squash
- v. wampum belts

A. Geography

1. Given a map of New York State with the sites of the six Iroquois Nations indicated, students will be able to color in the sites of the nations on a blank rexo map and make a color key to identify each nation:

the Mohawk
the Onandoga
the Oneida
the Seneca
the Cayuga
the Tuscarora

2. Given a time line with the approximate dates of the span of the Iroquois culture (prior to 1492 to the present), the date of the forming of the League of the Five Nations (1570), and the date of the admission of the Tuscarora (1722), which made it the League of the Six Nations,

¹ Located at 155th Street and Broadway, New York City.

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

students will be able to draw their own time line and use color to indicate the period of the Iroquois.

3. Given the information that the Iroquois-speaking people lived as far north as Canada, as far west as Ohio and Wisconsin, and as far south as Tennessee (the Cherokee), students will be able to indicate on a map of the East Coast the territory covered by Iroquois-speaking peoples and the names of the Iroquois-speaking tribes which were not part of the Confederacy: the Huron, Erie, Susquehanna, Neutrals and Cherokee.

B. Cultural Adaptation to Environment

1. Given pictures of the Iroquois villages constructed along a stream or lake and enclosed by a palisade of logs, students will be able to infer the reasons for their choice of site and construction of palisades.
2. Given the information that the Iroquois had mastered agriculture and produced "the Three Sisters" — corn, squash and beans — students will be able to identify other indigenous Americans whose food staples were corn, squash and beans.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

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C. Social and Political Organization

1. Given a picture of the longhouses which housed twenty families together, students will be able to discuss the advantages and disadvantages of these communal households and state that one name the Iroquois called themselves was "The People of the Longhouse," "Hou den no Shaun nee."
 2. Given a discussion of the kinship system of the Iroquois —
 - a. the individual was part of a nuclear family
 - b. the family was part of a household
 - c. the households lived together in a communal longhouse as part of a clan
 - d. the clan belonged to a moiety— and given a discussion of the political system —
 - a. the moiety belonged to a tribe
 - b. the tribe was part of the League of the Iroquois— students will be able to infer that the kinship and political systems promoted unity among the Iroquois by establishing links and allegiances between people.
 3. Given a discussion of kinship (relatives) of the Iroquois and that each clan was composed of many families which were related, students will be able to discuss the benefits to a Mohawk of being a member of the Wolf clan when travelling in Seneca territory and being able to stay with a relative who is a Seneca but also a member of the Wolf clan.
- (See also the Sequence: Cultural Commonalities, Unit: What is Civilization? for further activities relating to learning about clans)

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

4. Given the completion of the above objective (#3), students will be able to generalize that "Indians who belong to a common clan are considered relatives regardless of the nation in which they have membership or the territory they inhabit: members of the Wolf clan of the Mohawks are relatives of the Wolf clan of the Senecas."²
5. Given the information that in Iroquois society
 - a. women chose the sachem to represent their lineage and could remove him from office if he failed to perform his duties
 - b. children belonged to the mother's lineage
 - c. all property and goods were inherited through the female line
 - d. a woman headed the clan as the "Clan Mother"students will be able to compare this matrilineal society to the patrilineal society of the United States.
6. Given a time line, students will be able to indicate the time period when the Iroquois women had women's suffrage, as well as the dates women gained the vote in Great Britain (1914) and the United States, and select the earliest date.
7. Given discussion of the history of the formation of the League of the Six Nations which make up the Iroquois Confederacy, students will be able to compare the Iroquois Confederacy to the formation of the United States of America as one political unit made up of previously separate and divided states.

² Page 8, "The Iroquois People," prepared by 26 Iroquois people for Buffalo Public Schools - Division of Instructional Services.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

8. Given a discussion of the Iroquois code of laws, which is known as "The Great Peace" because it bound the previously-warring five nations (later more) into a cohesive political unit, students will be able to analyze the role of laws in maintaining peaceful relations between people.
9. Given a time line with the approximate time of the formation of the Iroquois Confederacy (1570) and the formation of the United States of America (1776), students will be able to identify the Iroquois Nation as the earlier group of people which formed a political union of separate political units.
10. Given a definition of government by consensus, where everyone must agree to a course of action, and given the example of the Iroquois Confederacy council, where decisions must be unanimous among the fifty chieftains, students will be able to discuss the advantages and disadvantages of this form of government.
11. Given discussion of other groups which have government by consensus (the Israeli kibbutz, the United Nations Security Council), students will be able to describe historical or hypothetical situations where one nation's veto power might have been positive and other situations where it might have been negative for the majority of people involved.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

12. Given role-play of a decision being discussed and voted upon by representatives to the United Nations, students will be able to compare the U.N. to the League of the Iroquois'

Council of Sachems:

- a. both deal only with external affairs of war and among members
- b. neither deals with internal matters of members
- c. neither levies taxes
- d. neither has a police force or army to enforce decisions
- e. only one vote is given to each nation, regardless of power or the number of people which comprise it.

13. Given a discussion of the strong political unity of the Iroquois and information that they had a common language and a common sedentary, agricultural way of life, students will be able to discuss the possible part played by the raiding, nomadic Algonkians, whose culture is different from the Iroquois, in uniting the Iroquois for common defense.

Warfare

14. Given a comparison of warfare as practiced by the Iroquois and by the Aztecs, students will be able to compare the differences:

- a. the Iroquois did not have a separate class of warriors; their labor was needed to clear fields and build houses
- b. their wars were not long in duration
- c. acquiring further territory was not a goal for the Iroquois, since they did not have a hierarchical government with a noble class that demanded tribute or human sacrifices
- d. psychological warfare and torture of enemies were practiced.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

Social Organization, continued

15. Given a discussion of the Iroquois concept of communal ownership of the land, in which the land and its bounty was meant to be shared by everyone, students will be able to compare this approach to that of private ownership of the land in the United States, where some people own land and rent it for profit to those who do not own land.
16. Given a discussion of the disputes³ between Native American nations, such as the Iroquois, which originally inhabited the land of America communally, and the colonists and descendants of colonists who came to America and bought, stole, or fought for that land, students will be able to discuss the justice of past and present policies of the United States government toward Native Americans.

Ritual

17. Given a discussion of the yearly cycle of seven festivals and what each celebrates, students will be able to match each festival with its purpose and select the one the New England colonists celebrated with the Iroquois:
 - (1) The Harvest Festival: Thanksgiving for the gathering of cropsThe other six festivals are as follow:
 - (2) Mid-Winter Ceremonies: Thanksgiving for the renewal of the cycles of life
 - (3) Maple Festival: Thanksgiving for the sweet water of the maple

³ Pages 16-20, "The Iroquois People." - 8 -

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

- (4) Planting Festival: Request of the Great Creator to bless the seeds
- (5) Strawberry Festival: Thanksgiving for the first fruit of the season
- (6) Bean Festival: Thanksgiving for crops ripening
- (7) Green Corn Festival: Thanksgiving for crops ripening

Recreation

- 18. Given the experience of seeing people playing lacrosse and given the information that this game was invented by the Indians, named by a French person, and now played by people in the United States and Europe, as well as in Canada, where it is the national game, students will be able to recognize this game as one of the contributions of Native Americans.
- 19. Given the information that
 - a. most sports of indigenous Americans are team sports in which cooperation and competition between sides rather than individual competition is stressed
 - b. when the European colonist came to the Americas, they had individual sport competitions but no team sportsthe students will be able to conclude that team sports were one of the gifts from the indigenous Americans.
- 20. Given visits to the Museum of the American Indian or Albany Museum to see the dice of bones and peach stones, students will conclude that the Iroquois, like many groups, enjoyed playing games of dice.

Sequence: Commonalities among Indigenous American Civilizations

Unit: The Iroquois

Music

21. Given the experience of listening to records⁴ of Native American music and the information that many instruments were developed to portray the sounds of nature, students will be able to infer which animals or birds or other aspects of nature the instruments portray.
22. Given pictures or visits to museums to see the musical instruments of indigenous American peoples, students will be able to select instruments which are common to both North and South American indigenous peoples (pipes and drums).

Education

23. Given the experience of learning a skill the way Indian children learn, by listening to and imitating adults who are skillful and practicing privately until each child feels confident to perform the skill publicly, the students will be able to discuss how they feel about the experience and which skills they learned in this way in their homes (speaking, walking).
24. Given discussion of the following quotation from "The Iroquois People," students will be able to evaluate it:

"The basic philosophy of Indian education is that learning never stops; you never know it all, and there is no such thing as an expert. You learn something new each day from every person. Every individual has some gift to share, be it a smile, artistic talent, or outstanding reasoning capabilities."

⁴ Available from the Donnell Library Ethnomusicology Division and the Museum of the American Indian.

PARTICIPATING IN CULTURE THROUGH EXPRESSIVE ARTS

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PARTICIPATION IN CULTURE THROUGH EXPRESSIVE ARTS

OBJECTIVE

Learners will be able to explain various roles of art and design: communicating reactions, imagining alternatives and designing, constructing and reshaping the social and physical world within which we interact.

KEY TERMS

- . design : to plan and carry out in an artistic or skillful way; the invention of an arrangement of parts, details, forms, sounds, colors, etc. to produce a complete and artistic whole
- . art : the human ability to make things; skill, craftsmanship; creative work or play; making or doing things that display form, beauty and unusual perception; art includes painting, sculpture, architecture, music, literature, drama, dance
- . kinesthetic : the sensation of position, movement or tension in the body perceived through the nerve endings in muscles, tendons and joints
- . hierarchy : a group of people or things arranged in order of rank, grade or class

KEY CONCEPTS

- . Expressive art and music are experiences through which learners can better understand and appreciate their own culture and other cultures.
- . Participation in expressive arts is one form of active, integrative learning.
- . Expressive arts integrate cognitive, affective, kinesthetic and sensorimotor modes.
- . The process of expressive art can be intrinsically meaningful; as significant as the product.
- . Art and science share similarities; both are ways of interacting within the constraints of the physical and social environment and inventing something that did not exist before it was imagined.
- . Music is a medium for understanding aspects of structure as well as the sociocultural context of musical events.
- . People can utilize art forms to maintain or reshape social organization by associating symbols with groups to distinguish between them.

TEACHING STRATEGIES

- . Drawing, to develop skills of observation. eye-hand coordination and awareness of natural structures.
- . Pottery making to develop a sense of form and interact with natural elements such as clay, within the constraints of the natural material and the discipline of cultural forms.
- . Mask-making and role-playing to develop skills of oral communication and non-verbal communication.
- . Participating in musical events, learning to mark rhythm and to analyze sequences.
- . Participating in designing and shaping some aspect of the physical environment; their classroom, schoolyard or part of their community.

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Learning Culture: Socialization
- . Bicultural Students
- . Learning Styles
- . The Cross Cultural Comparative Approach
- . The Classroom as a Learning Environment
- . Integrating Language Arts and Social Studies

PARTICIPATING IN CULTURE THROUGH EXPRESSIVE ARTS

Some anthropologists¹ have suggested that there is a biological basis for our designing, playing, making and doing things that go beyond the basic necessities; that show a concern for form as well as content, for beauty as well as practicality, for design as well as cost-effectiveness. Their hypothesis is that keen observation and exploratory play were adaptive for the earliest people; during the long period of dependency children learn a great deal through exploratory play and role-play imitating adults. For example, drawing is one method of disciplining the eye and hand to work together in a coordinated way which is adaptive and practical as well as, in the words of an artist:

It is in order to really see, to SEE ever deeper, ever more intensely, hence to be fully aware and alive, that I draw what the Chinese call the Ten Thousand Things around me. Drawing is the discipline by which I constantly rediscover the world.

I have learned that what I have not drawn I have never really seen, and that when I start drawing an ordinary thing I realize how extraordinary it is, sheer miracle: the branching of a tree, the structure of a dandelion puff.²

Some people value art and music as intrinsically worthwhile-- it is enjoyable to do or to appreciate. However, if we must justify including expressive arts in the curriculum to those who view it as a frill, we can do that too.

One of the goals of multiethnic, multicultural classrooms is to provide a variety of options and multi-media experiences so that students with varying learning styles will initially

find compatible learning situations and develop those learning skills while gradually learning alternative styles as well. In the module on The Classroom as a Learning Environment, ways of organizing the classroom physically and organizing it socially to encourage more options were suggested.

In this module, further approaches for providing experiences in expressive arts as a means of learning are discussed. If the relationship of music and graphic arts to cultural ways of perceiving and shaping the natural and constructed world around us are better understood, social studies will be more meaningful.

Participating in expressive arts is an integrative experience. The cognitive, affective and sensorimotor potential of the learner are all involved. For example, musical experiences are usually fun for students. Music can be enjoyed as an end in itself which is both a sensory experience and an affective experience. Music can also be marked rhythmically by clapping or tapping or students can learn to play musical instruments. The experience of playing music or making music is visual, audial, cognitive, sensorimotor and affective. Dancing to music includes yet another mode, the kinesthetic, that is the sensation of position, movement or tension in various parts of our body or the body as a whole.

Futhermore, music can be analyzed in terms of its structure, sequence and the cultural context of musical events. What music means in various contexts can be explored, for example: religious rituals, celebrations, feasts, birthdays,

parties, in one's own culture as well as other cultures. The skills of analysis of the structure of music, its tempo, texture, sequence of forms and patterns are cognitive skills. Learning how to analyze a folksong involves skills that will be valuable in analyzing other phenomena, poems, stories, and events.

Social Organization

How is art related to social studies? The anthropologist Lévi-Strauss has pointed to the function which art forms take in a hierarchically structured society. A hierarchy is a group of people who are divided into subgroups with greater and lesser access to resources, rights and privileges. Art forms often function as symbols in a communication system which indicate status and prestige.

For example, in societies where the level of technology has not developed to the point where many things are produced and indicate status differences, (as do certain cars in our society) tatooing is used to transform people who essentially share similar features, clothes and dwellings into socially distinguishable beings and groups.

In analyzing the Northwest Coast Indians and the Caduveo tribes in Brazil, Lévi-Strauss wrote:

Finally, in both cases, art is intimately related to social organization. Motifs and themes express rank differences, nobility privileges, and degrees of prestige. The two societies were organized along similar hierarchical lines and their decorative art functioned to interpret and validate the ranks in the hierarchy.³

The use of symbolic forms to establish a boundary for a group is not limited to primitive societies. In social studies

students can learn about the yellow cloth Star of David which the Nazi regime ordered all Jews to wear in order to set them apart and subsequently execute millions of them. In Denmark, however, the Christian King after issuing the required order wore the yellow Star of David himself, and all the Danes followed suit. This made it more difficult for the Nazis to identify the Jewish Danes and capture them. Through such historical or current examples, the ability people have to manipulate symbols for different purposes can be illustrated.

Among Native American cultures, animal forms are symbols which unite people in clans. The clan animal, or totem, which is the symbolic ancestor, distinguishes one lineage from another. Among the Iroquois, for example, a lineage was associated with certain functions within the total group. People of the same clan have mutual ties of rights and responsibilities to help one another. The Bilingual Education Applied Research Unit's Objectives, "What is Civilization?" which deal with social organization suggest activities for students to learn about clans by role-playing Iroquois clan members.

Children can also learn another social studies concept; the way art has been categorized, and discuss the validity of labelling the art of people whose technology is simple but whose social organization is complex and whose art forms are complex and highly developed as "primitive." As an example of the esthetic sophistication of so-called primitive art, students can be shown the painting by Picasso which was influenced by African masks, *Les Demoiselles d'Avignon*. They can

find the resemblances between the multiperspective masks and the faces of the women painted by Picasso. The fact that one of the most acclaimed of modern artists drew inspiration for his painting and some of his sculpture from African art forms can be discussed.

Experiencing Another Culture Through Expressive Arts

The aspects of a culture that are most easily shared are its art, music and dance. When the literature is only available in translation, the language of visual communication is more readily accessible and may be appreciated even when the cultural references are not known. While the experience may not have the same meaning as it does to those within the culture, the forms can still be enjoyed. Unfamiliar dance forms and music can often be enjoyed as well.

Thus visual and musical experiences of a culture being studied are important to students in their appreciation of the culture. For older students, art forms are a way to experience another culture's world view. For example, students can experience the architecture and art of the Middle Ages by visiting the Cloisters in New York City or walking through St. Patrick's or St. John the Divine Cathedrals to feel the sense of space and light through stained glass windows surrounding them.

Design

The importance of expressive art and design varies from culture to culture. Design is defined as the act of planning and carrying out in an artistic or skillful way an arrangement

of parts, forms, color or whatever elements into a complete artistic whole.

The Balinese say that they have no art. Art is not a separate aspect of their culture. Instead design permeates all aspects of their lives, clothing, tools, and homes. In contrast, our larger society sets art apart from daily life in museums or hanging on the walls of homes that can afford it. Similarly, homes may or may not be constructed with an eye to design, depending on the wealth of the occupants. Many designers today have broadened their perspective of design and instead of being concerned only with the products of our lives, they are concerned with the man-made environment in its totality, not as a thing but as a dynamic interaction between people and their environment. This is a concern for ecology.⁴

Hans Hollein, who designed the first exhibit for the Smithsonian Museum's National Museum of Design, The Cooper-Hewitt in New York City, explained:

Design is here understood as an approach to a problem, as an attitude towards action, towards shaping life and environment. Design involves thought and effort. Design produces results which can be seen, heard, felt, tasted and smelled.⁵

Just as studying institutions of other societies enables us to see our own institutions more clearly, so learning about the design, art and architecture of other societies through direct contact awakens our awareness of human possibilities. For example, on the grounds of the Brooklyn Museum there is a Japanese garden surrounding a small lake

with a teahouse projecting on the lake and a small temple in the wooded area. Students can walk through this garden, spend time in it and compare it to the gardens they have been in, and compare the sense of space in each. Students might further compare pictures or films or visits to Japanese homes with the traditional arrangement, sense of space, flexibility of space given by movable screens, sense of the outside and inside of the house being related by verandas and large windows opening to a garden, no matter how small.

By designing the classroom as an environment for learning, students can have direct experiences of the importance of arrangement, of the space between, as well as of things. If students are consulted and participate in designing their environment for effective and harmonious use they will become aware of the problems of traffic flow, of leaving space for a quiet corner, of using rugs to absorb noise, of orderly arrangement as an aid to finding what you need in terms of supplies, and of arrangement for access.

The art educator Alexenberg has suggested:

Based on our knowledge of the structure of today's art forms, we should design the entire learning environment as a work of art that can integrate knowing and feeling for those who would choose to experience the world holistically and aesthetically.

Traditional schools structure space and time in a way that is the antithesis of the aesthetic way of knowing. To know aesthetically is to experience freshly formed relations as intrinsically valued, as meaningful in themselves. In the traditional school everything is done for extrinsic reasons....You learn science because you will have a test on it on Friday, not because the natural world and our conceptions of it are intensely beautiful.⁶

Integrating Art and Science

When social studies is developed as a core curriculum, there are endless possibilities for relating areas of the curriculum which are usually separated. In the previous module, Integrating Language Arts and Social Studies, some of these possibilities were explored. By considering first and second language arts as media for learning the content of social studies and some of the skills of inquiry and problem-solving relevant to social studies, these two areas of the curriculum can be integrated. Another possibility was previously discussed in the module on the Cross Cultural Comparative Approach. Cultures can be studied as ecosystems, the interaction between humans and the rest of their natural environment as they adapt to and alter it and themselves in the process. The study of social organization and other adaptations to and alterations of the environment combines the fields of science and social studies.

Within a social studies core curriculum, art can also be integrated with science. For example, in learning a discipline such as pottery, students learn science as well as art. They learn the constraints of the natural material, the earth's clay, how to keep it moist and workable and free of bubbles in order to fire it successfully. Through interacting with the materials, students learn about the properties of the material as well as how to shape and make things themselves which can be a very satisfying experience.

The scientist J. Bronowski has written about the underlying unity between science and art:

... contemporary science is preoccupied less with facts than with relations, less with numbers than with arrangement. This new vision, the search for structure, is also marked in modern art. I underline this common vision because I believe that history will look back on it as a characteristic of our age. A hundred years ago the way to advance physics and chemistry seemed to be by making more and more exact measurements. Science was then a quantitative affair ... but the concern of science in our age is different: it is with relation, with structure and with shape.⁷

And in discussing imagination, Bronowski wrote:

Art and Science are both uniquely human actions, outside the range of anything that an animal can do. And here we see that they derive from the same human faculty: the ability to visualize the future, to foresee what may happen and plan to anticipate it, and to represent it to ourselves in images that we project and move about inside our head, or in a square of light on the dark wall of a cave or a television screen.⁸

Science -- A Process Approach, published by the American Association for the Advancement of Science is a teacher's guide which suggests activities for students to learn the approach of inquiry, observation and experimentation, and learn classifying, measuring, using space/time relationships, inferring and communicating what is learned through active participation in the scientific process.

Sixth grade students who have had experience designing and shaping their classroom as a learning environment can investigate ways in which the larger environment around them can be shaped. Science/social studies projects which have a problem solving approach can be carried out by students to investigate how groups deal with ecological problems such as

recycling reusable materials, and noise pollution, air pollution and the pollution of lakes, rivers and the oceans.

Designing and carrying out projects such as vest pocket parks and vegetable gardens in vacant lots can provide the opportunity for students to participate actively in shaping their community as well as learning science, the conditions for plant growth, and social studies: aspects of social organization. Other projects might involve interviewing urban homesteaders who have restored abandoned apartment buildings in low income areas, incorporating solar heating systems. This would provide further opportunities to integrate social studies and science.

Teaching Strategies

Drawing is a significant expressive art that can easily and inexpensively be included in the curriculum. While disciplining the eye to observe more carefully, drawing develops eye-hand coordination. Initially, children could simply be given crayons or finger paints and encouraged to express whatever they like. Later, they might be asked to coordinate their drawings or paintings to different kinds of music. In this way they could experience the interrelationship between two modes of artistic expression and become aware of the variety in musical expression within one culture or between different cultures.

Two psychologists, Kellogg and O'Dell, have analyzed more than a million pieces of children's art, finger paintings and crayon drawings; half of them drawn by children below the age of six and the rest by those in grade school. Their study

showed ... that the artistic impulse is universal, as strong among the children of Korea or Spain or Siam as it is among the Americas. Moreover, it pointed the way to the exciting discovery that all children everywhere draw the same things in the same way at the same age. For example, a child living in the city of Pusan, Korea, and a child of Amarillo, Texas, draw houses that look alike.⁹

Up to and including the age of five, children's drawings are very much alike. Even the drawings of boys cannot be told from those of girls.¹⁰

Kellogg and O'Dell have cautioned that adults ought not to intervene when children's drawings do not match the adults' conception of what the picture should look like.

The child's idea of art collides head on with the typical formulas adults have passed down from one generation to another. Watchful and well meaning teachers who coax young children to draw real-life objects are not being helpful ... indeed their efforts may stifle the pride, the pleasure, the confidence so necessary to the growth of a creative spirit.

Children who are left alone to draw what they like develop a store of knowledge which enables them to reach their final stage of self-taught art.¹¹

Artistic independence at this age will encourage children to stress the process of art, rather than being concerned only with the product of that process. This will give children the opportunity to experience the intrinsic satisfaction that the process provides. The artist Franck succinctly indicates the importance of this understanding: "A DRAWING IS NOT A THING

BUT AN ACT." Similarly, the anthropologist Edmund Carter has written about the Eskimo and their carving, "A carving, like a song, is not a thing, it is an action."¹²

Interacting with art forms can also be experiences in which students analyze which aspects of themselves are called forth in relating to a painting, sculpture, musical event, architectural space

For example, let's compare our reactions to a three-dimensional painting with a multidimensional sculpture. Teacher trainers might wish to select any painting which has the conventions of three-dimensional depth on a two-dimensional surface, as compared to a piece of sculpture which was designed to be handled or viewed from many angles.

Learners can be asked some of the following questions:

Where are you standing in relation to the picture's perspective?
What happens when you walk around it?
What are the constraints of such a picture?
Which senses other than the visual does the picture involve?
Do you want to touch it?
In addition to a tactile sense, is there more interaction physically with a piece of sculpture?
Do you want to walk around it to see it from many points of view?

Participating in Culture through Art

Because the world-view of a culture is expressed through its art, students can participate directly in a culture by interacting with its art forms. They may, like Edmund Carpenter, come to understand Eskimo values and emphasis on the dynamic relationship between themselves and the environment of which they are a part by hearing some of the Eskimo oral traditions and stories and seeing their drawings and carvings of animals:

With them the binding power of the oral tradition is so strong as to make the eye subservient to the ear. They define space more by sound than sight. Where we might say, 'Let's see what we can hear,' they would say, 'Let's hear what we can see.'¹³

A distinctive mark of the traditional art is that many of the ivory carvings, generally of sea mammals, won't stand up, but roll clumsily about. Each lacks a single favored point of view, hence a base. Indeed, they aren't intended to be set in place and viewed, but rather to be worn and handled, turned this way and that.¹⁴

Students can carve simple animal shapes from cakes of soap in order to have the experience of carving a form in three dimensions and finding out how shapes relate to one another spatially. By carving an animal shape themselves, students will also appreciate more fully the carvings of the Eskimo or other sculptors. They may also be better able to understand the world-view of the Eskimo:

No word meaning 'art' occurs in Eskimo, nor does 'artist': there are only people. Nor is any distinction made between utilitarian and decorative objects. The Eskimo simply say, 'A man should do all things properly.'¹⁵

Art and poetry are verbs, not nouns. Poems are improvised, not memorized; carvings are carved, not saved. The forms of art are familiar to all; examples need not be preserved.

When spring comes and igloos melt, old habitation sites are littered with waste, including beautifully designed tools and tiny carvings, not deliberately thrown away, but, with even greater indifference, just lost.¹⁶

There is a series, Self Expression and Conduct: the Humanities, which is useful in suggesting activities for expressive arts in the areas of painting, crayoning, music, miming, body movement, shows, mask-making and singing. It views the arts as a form of communication and has as one of its themes sharing through the expressive arts. Some of the

suggested activities integrate science and art: for example, making rubbings of leaves to see their structure, looking for similarities in natural and man-made forms and patterns within forms. There are also exercises in make believe to encourage children to use their imagination.

The educator Montessori suggested active learning through the participation of all the senses as a foundation for developing the imagination:

The one respect in which the human mind differs completely from the animal is in imagination....We are using the word in the more general sense of thinking with images.

We have the power not only of perceiving the present, but also at the same time of visualizing the past from our memory images, and constructing from those same images a hypothetical picture of the probable future. Then perhaps by recombining the images in a different way we arrive at a picture of something neither present nor future; we invent something.

If the child has no clear conception of his familiar environment (sensorial education) he cannot possibly make vivid pictures of places and things he has never seen. For it is from the images derived from sense perceptions that he builds up imaginative conceptions, not just out of nothing.¹⁷

A teacher need not buy 30 copies of Self-Expression and Conduct: the Humanities, but rather have a few copies which can be shared in an activity center as an enrichment resource.

Some of the activities for directly experiencing a culture through music have been mentioned earlier. For older students aspects of the history and politics of a country can also be learned through recordings of musical groups, particularly if students know the language of the culture. This is usually highly motivating and tends to be remembered.

Visits to museums such as the Museum of National History, the Brooklyn Museum and the Museum of the American Indian enable students to see dioramas of the everyday life of the groups: their dwellings, crops, rituals, burying places and customs, and their clothing and tools and baskets, and pottery. This provides a context for the history and legends which can be read and discussed in class.

Another series, The Great Ages of Man, integrates art and social studies effectively for older students. The illustrations, most of which are in color, are photographs of the material aspects of the cultures for which the history is written. For example, the book on Ancient America has numerous illustrations of the pottery, frescos, stone sculpture and architecture of the various civilizations of Mesoamerica. The color photographs of the frescos of Bonampak and of a painted codex portray aspects of life, warfare, clothing and the social structure of the society vividly. The series also has a Spanish version.

Television and films are significant media of communication through which students can learn more about their own and other societies in a directly visual, audial and holistic way. Television can also be analyzed by students in order to find the amount of time allocated by the commercial networks as compared to the public educational television networks to different categories of programs: news, news analysis, films, sports, soap operas, children's programs, adult education, and commercials. The students can integrate math and social studies

by graphing the total time allotted to each category, using such documents as the daily newspapers or TV Guide and supplementing this with observation and timing of commercials. After finding and graphing the percentage of time each category of program is allocated, students can discuss the implications of this programming. They might also be given the assignment to keep logs of their own allocation of time to different categories of programs over a period of several weeks and graph those results as well. Students can then compare the possibilities being offered by television to their choices of programs.¹⁸

Conclusion

The development of social studies as a core curriculum has been discussed in the modules concerned with Integrating Language Arts and Social Studies as well as the Cross Cultural Comparative Approach. Social Studies provides the context for learning about the relationships between math and science, and between science and art, language, music and other expressive arts as media of communication and symbolic systems which people or groups may use both to maintain the social system of their society and to adapt, modify, transform and change it.

Written by

Marietta Saravia Shore

FOOTNOTES

1 Alexander Alland, Columbia University Anthropology Department course on art in society.

2 Frederick Franck. The Zen of Seeing. New York: Vintage Books, Random House, 1973. p. 6.

3 Claude Lévi-Strauss. Structural Anthropology. New York: Basic Books, Inc., 1963. p. 263

4 MAN transFORMS catalog for Cooper-Hewitt Museum exhibition: Aspects of Design, Smithsonian Institution, 1976.

5 Hans Hollein in MAN transFORMS, p. 12.

6 Melvin L. Alexenberg. "Art Teachers as Designers of Alternative Environments for Learning." New-Ways. Sept./Oct. 1975, Vol. 1, No. 5, published by Educational Arts Association and Advisory for Open Education. p. 15.

7 J. Bronowski. "The Creative Process, in Art in Science II. New York: Simon and Schuster, 1960, quoted by Melvin Alexenberg in "Space-Time Structure." p. 15.

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9 Rhoda Kellogg and Scott O'Dell. The Psychology of Children's Art. New York: CRM-Random House, 1967. p. 11

10 Ibid. p. 45

11 Ibid. p. 17

12 Edmund Carpenter. Eskimo Realities. New York: Holt, Rinehart and Winston, 1973. p. 59.

13 Ibid., p. 32

14 Ibid., p. 133

15 Ibid., p. 58

16 Ibid., p. 57

17 Maria Montessori, Lectures of the St. Nicholas Montessori Training Center for the Montessori Method, London.

18 Thanks to Ladislav Bucek for suggesting this idea from his teaching.

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 - Ancient China
 - Ancient Egypt
 - Classical Greece
 - Cradle of Civilizations
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 - African Kingdoms
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BILINGUAL EDUCATION APPLIED RESEARCH UNIT

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BILINGUAL CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

CULTURAL COMMONALITIES

Developed by the Bilingual Education Applied Research Unit of
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NEW YORK STATE EDUCATION DEPARTMENT.

Sequence: Cultural Commonalities

Unit: What is Civilization?

Grade: To be adapted to any grade

1. Given examples and a definition of a society

- a) "a group of people who share a common habitat and who are dependent on each other for their survival and well being" 1
- b) "a group of human beings broadly distinguished from other groups by mutual interests, participation in characteristic relationships, shared institutions and a common culture." 2

students will be able to define society in their own words and give examples of societies they have studied or know from their experience.

2. Given examples and a definition of social structure as arrangements by which an orderly social life is maintained and economic/political transactions such as the production, distribution and consumption of energy, labor power and life-sustaining natural resources, and the breeding and care of children are ordered³, students will be able to describe an example of social structure in the cultures which they have studied.

3. Given the completion of the objectives on Cultural Adaptations to Ecology, students will be able to relate different forms of social organization to various economic adaptations to the ecology.

4. Given a definition and examples of social organization, students will be able to identify and categorize forms of political and domestic social organization such as:

political organization

band
tribe
state
nation
empire
United Nations

domestic organization

family
kinship system
clans

5. Given definitions and examples of bands and tribes (see the Iroquois in the sequence: Commonalities among Indigenous American Civilizations) students will be able to distinguish between these two political forms of social organization, and select the smaller:

band : a small autonomous group of 20 - 50 people consisting of families who were often communal hunters of large game.

tribe: a political organization consisting of several thousand persons, headed by a chief whose function is adjudicative, and elders, usually residing and hunting in a definite territory, often with a distinct dialect and culture.⁴

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Cultural Commonalities

Unit: What is Civilization?

6. Given a discussion of the kinship system of clans and a definition of a clan, a unilineal "kin group whose members assume descent from a common ancestor," 5 students will be able to distinguish this social organization of people who are related to each other from a political organization such as a tribe.
7. Given completion of the objectives on the Iroquois, students will be able to draw pictures of people wearing their clan totem (wolf, bear, eagle, etc.) and then group people together who are wearing the same totem.
8. Given a discussion of one of the functions of clans, that of uniting people by creating solidarity through a real or assumed common ancestor, students will be able to draw an analogy between the clan and an extended family.
9. Given the information that some social organizations are based on assumed geneological relationships which provide the criteria for unified social relationships, students will be able to distinguish between those who trace their relationship from:
 - a) the mother: called matrilineal clans (e.g. the Iroquois)
 - b) the father: called gens, a patrilineal clan (e.g. the Romans)
 - c) both the mother and father: called bilateral (e.g. the U.S. and the Eskimo)
10. Given the completion of the above objectives, students will be able to generalize that kinship is defined differently in different cultures and therefore that kinship is not "natural" or biological entirely, but is culturally and socially determined.
11. Given the activity of choosing an animal or plant totem and drawing it and then forming a group with the other students who have drawn the same totem, students will be able to relate this activity to the information in the objectives on the Iroquois that the same clans were part of different tribes (were pantribal). Thus within the League of the Iroquois a Wolf clan member of the Seneca tribe was considered a relative of a Wolf clan member of the Mohaw tribe, which promoted ties between the tribes.
12. Given a discussion of the functions of clans:
 - a) members of the same clan had mutual rights and responsibilities and would offer mutual aid such as cooperation in building communal dwellings and harvesting crops
 - b) each clan had a special duty or ceremony for which it was responsible, thereby binding all clans within the tribe

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Sequence: Cultural Commonalities

Unit: What is Civilization ?

12. together in interdependence, students will be able to recognize the complexity of social organization among clan members who live in a tribe, and why clans are known as kinship systems.
13. Given a discussion of the ways civilization has been defined:
- a) " social organization of a high order marked by the development of a written language and advances in the arts, science and government" 6
 - b)" human society at a high stage of social and cultural development" 6
 - c) a form of social organization based on a mode of economic production and level of technology which enables a stable and abundant food supply for large numbers of people in one location. The surplus food produced also allows for division of labor with full time scientists/priests, a system of law, in sum: social and political complexity.

students will discuss the assumptions and values underlying these different definitions and distinguish between the different criteria for "civilization". For example, given study of the Inca Empire which had mastered complex math, astronomy, engineering, surgical operations on the brain, and had a political organization which covered 1500 miles of territory, yet which had no written language, students will reexamine the criteria for civilization.

14. Given a discussion of the ways primitive has been defined:
- a) existing at the earliest time, ancient
 - b) a preliterate culture
 - c) uncivilized, crude, simple, rough
 - d) simple mode of economic production such as food gathering
- and the attitudes people associate with the word primitive, students will be able to define primitive in two distinct ways in their own words and indicate which meaning applies to the Indigenous American Civilizations which they have learned about, giving evidence to support their choice.
15. Given a discussion of the word savage and its distinct and different definitions:
- a) preliterate society, primitive
 - b) barbarous, crude, rude, wild, untamed

students will infer the political results of using a word to describe groups that when used one way (a primitive society or a preliterate society) may be interpreted another way (a barbarous society).

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

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Unit: What is Civilization?

16. Given examples of the behavior of literate civilized nations during World War II; the destruction of civilians in an entire city with atomic bombs, the genocide of six million Jews, students will discuss the fact that people in civilized countries may behave savagely (barbarously).
17. Given a discussion of the name the Iroquois call themselves, "Ongweqweh" (The Real People) and the name that the Navajo call themselves, "Dine", (The People) and that the Chinese Hua of the Middle Kingdom called themselves "The People" while they called their menacing nomad neighbors to the South, "The Dog People", students will be able to generalize that in many cultures those who share a culture feel superior to those who are outside that culture, which is called ethnocentrism.
18. Given the tendency of people to take ethnocentric positions, the teacher will discuss the various labels under which American Indigenous cultures are often categorized: primitive, savage, uncivilized, barbarian, etc. and students will be able to identify the surplus negative value attached to these labels as examples of ethnocentrism. (See also the unit: Racial Prejudice)
19. Given discussion of the various criteria societies have used throughout history to assume that their culture is superior to others, including
 - a) the superior power of their deities or the superior knowledge given by their deities
 - b) their language as the only natural language whereas other languages were "baba" hence the concept of the barbarian
 - c) their race was superior to other races
 - d) "That which makes the several kinds of Hua men nobler than pagans and savages is their comprehension of documents about humane and responsible conduct and their understanding of the scholarship of ancient and modern times" Wang Chung 1st C. A.D.students will be able to identify the criteria by which the U.S.A. judges that it is superior to other societies.
20. Given a discussion of the various criteria people of different societies use to define their own culture as superior, students will compare the validity of those criteria:
 - a) control of superior weapons of mass destruction
 - b) control of wealth
 - c) control of sources of power and energy, territory, natural resources and means of production
 - d) control of nature through scientific knowledge and technology

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

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Unit: What is Civilization?

20. e) control of communications media: writing, newspapers, radio, T.V., publishing, literature, advertising, public relations
- f) control of knowledge, control of education, control of research and evaluation
- g) control of employment
- h) control of human beings (slavery)
- i) control of health: medicine, yoga, sorcery
- j) self-control : psychiatry, yoga, zen
- k) superiority in sports
- l) morality and religious behavior
- m) living in ecological balance with nature
- n) cooperative behavior, consensual government
- o) art as part of everyday life, beautiful tools, clothing, pottery
- p) artistic achievement: sculpture, architecture, painting, music, dance
- q) justice
21. Given the information that civilized societies have attained the means of mass destruction to the extent that the United States has stockpiled the capability for destroying the world's population seven times , students will discuss the implications of this criterion for superiority.

Written by Marietta Saravia Shore

Reviewed and supplemented by Dr. Eduardo Seda , Nancy Foxworthy and Pedro Pedraza

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INQUIRY-DISCOVERY AND PROBLEM SOLVING APPROACHES
IN SOCIAL STUDIES

Contents

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INQUIRY - DISCOVERY AND PROBLEM SOLVING APPROACHES

OBJECTIVE

Teacher trainees will learn how to use two teaching strategies: the inquiry-discovery approach and the problem solving approach to enable their students to learn these social studies skills.

KEY TERMS

- . Inquiry-discovery approach: teacher guides students to question and find out for themselves
- . Problem solving approach: inductive, scientific process of inquiry and gathering evidence to prove or disprove specific hypotheses
- . Expository teaching approach: teacher tells or explains phenomena and relationships to students
- . Chronological order: ordering events in terms of time sequence from earliest to most recent
- . Inference: the process of deriving a logical conclusion by reasoning from known principles (deduction) or evidence (induction)
- . Closed question: a question with a predetermined, specific, correct answer, usually factual
- . Open question: a question with more than one possible answer, which may include opinions, attitudes, or interpretation
- . Hypothesis: an unproven theory or proposition which tentatively explains certain facts, providing a basis for investigation
- . Elicit: to draw out

KEY CONCEPTS

- . the distinction between the expository teaching approach and the inquiry-discovery and problem solving approaches

- . in addition to content, students need to learn the skills of learning to learn, which include the following inquiry - discovery and problem solving skills:

1. asking questions
2. making hypotheses
3. distinguishing between relevant and irrelevant evidence
4. relating relevant evidence to problem
5. distinguishing fact from opinion
6. interpreting information
7. testing hypotheses against the evidence
8. relating specific to general
9. finding relevant relationships
10. formulating a generalization
11. supporting generalization with evidence

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Learning Culture: Socialization
- . Learning Styles

INQUIRY-DISCOVERY AND PROBLEM SOLVING APPROACHES

So far we have emphasized the teaching of content in social studies. But there is an equally important aspect: learning how to learn and solve problems. The learning process is important. Identifying for students the steps in this process will help them to transfer these skills to learning content in all areas.

What do you understand by the "inquiry-discovery approach? What approach can we contrast the inquiry-discovery approach to in teaching?

Expository teaching tells the student what the teacher decides the student should know.

In an inquiry approach the students ask questions and are asked pivotal questions which cue them to find out for themselves--individually or in small groups.

In a problem solving approach, the students learn the procedures of research and they learn that they can observe and discover relationships. They learn about their own capabilities and competence.

The teacher's role in both the inquiry approach and problem solving approach is acting as a guide, advisor, and prod with questions rather than as an information giver.

For example, after the class views a film, the teacher can ask questions which cue the students to recall the significant aspects of the film, and the encourage them to look for relationships; the teacher can also pose problems to be solved.

One of the reasons that students need to learn the processes of how to find out information, how to pose problems so that it is clear what kind of information is being sought and how to solve problems systematically, is the knowledge explosion. With the accelerating rate of change within all societies and the growing interdependence of societies around the world, facts soon become outdated and new knowledge and relationships are constantly emerging.

Therefore, most school systems have modified the traditional expository teaching of social studies by the teacher and memorization by the students. While an historical context is still as important as ever and facts of historical significance need to be memorized, skills such as independent learning and problem solving are important as well.

The inquiry-discovery approach has been called the "new" social studies. Students are no longer asked only to memorize and repeat what they have memorized, but in Bruner's phrase, to "go beyond the information given." They are encouraged to ask questions as well as answer the questions of the teacher.

The goals of the inquiry approach are to encourage students to think for themselves, to think critically, to distinguish between facts and opinions, and to solve problems.

What activities can you use with your students to develop these skills?

The following activities can be used to integrate the learning of the skills of inquiry and interpretation, to find

relationships, and to solve problems using the content of cross-cultural social studies.

SKILL 1: Determine Chronological Order

Students can be asked to draw and label a time-line. This is a horizontal line with the earliest date at the left and progressively later dates to the right. Time lines can be made for significant events in the history of a culture or cultures. For example, students could put in chronological order the earliest date of corn cultivation in the New World, 15,000 B.C.; the building of pyramids in Guatemala and Mexico, 1500, A.D. & 800 A.D.; the formation of the League of the Iroquois 1570 A.D., etc.

What application can you think of using the time-line?

SKILL 2: Comparison

Students can be asked to compare similarities and differences, or the extent of such similarities and differences between cultures. For example, studying two cultures which are found in similar environments, students can find the similarities in their ways of life and adaptation to or alteration of their environment, as well as the ways in which they have adapted and the ways in which they have altered the environment which are different. Later, two cultures found in different environments can be compared in a similar process.

What would be a good question to ask students to lead them to a comparison?

SKILL 3: Selection of relevant items or terms

Students can be asked to discriminate between items

or words which are relevant and those that are irrelevant to the topic under discussion. For example, given a list of items, students could select those necessary for survival in the desert.

What other activity could be used as a basis for discriminating between relevant and irrelevant information?

SKILL 4: Drawing inferences

Students can be asked to make inferences, that is, to derive a logical conclusion by reasoning from evidence, from information gathered from readings, films, or graphs. For example, given a description of the way of life of a people, students could infer their level of technological development and their environment.

How else could you ask students to make an inference?

SKILL 5: Relating evidence

Students can be given a statement which is in the form of a conclusion and asked to select relevant evidence from several paragraphs which may or may not support the conclusion.

What other ways could you have students relate evidence to conclusions?

SKILL 6: Finding relationships

After studying the social organization of a culture and its institutions, such as religion and family patterns, and means of survival, production and exchange, students can be asked to find similar functions among the different institutions.

What is another activity and question that would cue

students to look for relationships?

SKILL 7: Relate the specific to the general

Students can be asked to find the relationship between the specific topic under discussion and the general area to which it pertains. For example, students can be asked to relate a specific settlement of a dispute in a society to the government and legal structures and formal and informal sanctions in every society.

What might be a good question to ask students based on the example given?

SKILL 8: Distinguish fact from opinion

Students can be given the task of selecting statements of fact and information and discriminating them from statements of opinion or value. Later, students can select statements of fact which are stated in such a way that the attitude of the writer can be inferred. Students can also be asked to infer the opinion of the writer of a paragraph and support their conclusion with relevant evidence from the paragraph.

Have you used newspaper articles on current events for this purpose? What are some of the questions you can ask students to cue them to find "loaded" statements?

A suggested sequence for using an inquiry approach is given below:

- I. Levels of knowledge necessary for developing an inquiry approach
 - A. Acquiring facts
 - B. Developing Concepts
 1. Enumerate items
 2. Categorizing - Classifying
 3. Labeling groups

- C. Making Generalizations
 - 1. Analyzing material
 - 2. Inferring
 - 3. Arriving at a generalization
- D. Applying Generalizations
 - 1. Using facts and generalizations to explain unfamiliar material or to infer

II. Suggested strategy for using an inquiry approach.

- A. Display materials to motivate interest.
- B. Decide upon a major question for study.
(Pupil - Teacher Planning)
- C. Elicit inquiry questions.
- D. Categorize the inquiry questions according to the social science disciplines. (Preparation for group work)
- E. Elicit hypotheses or notions about the topic.
- F. Help children collect data and sort into categories related to the inquiry questions. (Levels A and B)
- G. Set up criteria for analyzing data (Level C)
 - 1. Who, why, when, where?
 - 2. Compare - Contrast, relevant - irrelevant.
 - 3. Differentiate fact from opinion.
 - 4. Interpret information.
 - 5. Check reliability of sources.
 - 6. Evaluate the data - check information with that from other sources.
 - e.g. Does this material give us information about our question?
 - Is this information someone's opinion?
 - Have I or someone had an experience which helps me understand the information?
 - From where did this information come?
- H. Help pupils plan individual or group work activities. Include time for teaching the entire class. e.g., new skills, basic information. (Level C)
 - 1. Analyze data.
 - 2. Test hypotheses against newly made generalizations. Were the notions correct? Why? Why not?
 - 3. Find notions disproven - look for new information and make new generalizations.
 - 4. Plan reports.
- I. Help pupils formulate conclusions or answers to the original question. (Level C)
- J. Encourage pupils to apply generalization to new materials. (Level D)

This sequence was disseminated by Florence Jackson, Director of

the Bureau of Social Studies at the Board of Education of the City of New York.

In inquiry you can ask closed questions. These have a specific, definite "right" answer. You can also ask open-ended questions which can have several correct or appropriate answers.

A suggested activity which encourages inquiry by students is to have students divide up into pairs. Simulate a TV program between interviewers and several people from the past. The interviewers must write out their questions and the person interviewed will research the answers. Then they will "air" the interview to the rest of the class.

In inquiry you can use a series of questions to:

- 1) look for tentative answers
- 2) test the tentative answer
- 3) draw conclusions

The teacher can see how social studies can be used as a core curriculum to which language arts, reading and science can be related. Communication skills as well as inquiry and problem solving skills can be learned in the context of social studies.

Written by

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RECOMMENDED READINGS

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LESSON PLAN
FOR
INQUIRY-DISCOVERY AND PROBLEM-SOLVING METHODS
IN SOCIAL STUDIES

THEME: Urbanization and Culture I

Goals for Skills I and II: The promotion of thinking skills within the context of urbanization and cultural identity.

Skill I: Hypothesizing

Objectives

Given the information, the student will choose between various hypotheses to a situation; the student will also offer his/her own hypotheses to those situations.

Materials

Newspaper articles from the San Juan Star (English) and the Nuevo Dia (Spanish), Puerto Rico.

Descriptions of situations to elicit various hypothesis.

Activities

- . Making time-lines
- . Classroom discussion
- . Written and oral hypotheses
- . Vocabulary development (pronunciation, reading, writing, usage)

Key Vocabulary

hypothesis	hipótesis
hypothesizing	suponiendo
site	sitio
archeological	arqueológico
archeologist	arqueólogo
artifacts	piezas, artefactos
layer	yacimientos, estrato, capa
Taino	taino (tribu indígena de Puerto Rico)
anthropologist	antropólogo
historical	histórico
ruins	vestigios, ruinas
indigenous	indígena
cultural patrimony	patrimonio cultural
mounds of seashells	concheros
construction	construcción
contact site	sitio de contacto
legislation	legislación
project	proyecto
excavation	excavación
erosion	erosión

Skill II: Chronological order (time line)

Objectives

Given the information, the student will construct a time line showing the chronological division of Caribbean Indians in Puerto Rico.

Materials: Information on the chronology of Caribbean Indians.

124 A.D. to 700 A.D.	---	the Igneri
700 A.D. to 1000 A.D.	---	the Ostiones
1000 A.D. to 1500 A.D.	---	the Tainos

Source: San Juan Star, Puerto Rico. September 2, 1977

- I. While examining the construction site of the Munoz Rivera Promenade in San Juan, archeologists discovered a layer of Taíno Indian artifacts under a layer of Spanish 17th and 18th century artifacts.

The archeologists might explain:

- 1) that the Spaniards lived in that area after the Taínos.
- 2) that the Taínos gave up using their own articles in favor of these objects brought by the Spaniards.
- 3) that not enough facts are given to say for certain why the artifacts are layered in such a way.

(The student is asked to choose one hypothesis and also to offer others of their own.)

- Ia. Al examinar el sitio de la construcción de la Alameda Muñoz Rivera en San Juan, arqueólogos descubrieron un yacimiento de piezas indígenas debajo de una estrata de artefactos españoles de los siglos XVII y XVIII.

Los arqueólogos habrían de explicar:

- 1) que los españoles vivían en esta área después de los indígenas.
- 2) que los indígenas habían dejado de usar sus propios objetos en favor de los objetos españoles.
- 3) que no hay suficiente información para poder formular una explicación adecuada.

(Se le pide al alumno que escoja un hipótesis, y también que ofrezca otros suyos.)

- II. Archeologists, inspecting the construction site of the Muñoz Rivera Promenade in Puerto de Tierra, discovered that Taíno artifacts dating from the 5th and 6th centuries were mixed with Spanish objects from as late as the 17th and 18th centuries.

The archeologists might conclude:

- 1) that the area was a contact site between the two cultures.
- 2) that a hurricane had mixed what had originally been two separate and culturally different layers of artifacts.
- 3) that while constructing the Promenade, a bulldozer had mixed the two layers.
- 4) that not enough facts are available yet.

(The student is encouraged to offer his own hypothesis; if different from those given, explain why they are inadequate.)

IIa. Al investigar la construcción de la Alameda Muñoz Rivera, arqueólogos descubrieron que piezas taínos de los siglos V y VI, se mezclaban con objetos españoles de los siglos XVII y XVIII.

Los arqueólogos podrían concluir:

- 1) que el área era un sitio de contacto entre las dos culturas.
- 2) que un huracán hizo que se mezclaban lo que, originalmente, habían sido dos yacimientos de artefactos diferentes.
- 3) que, al construir la Alameda, un tractor nivelador había mezclado los dos estratos.
- 4) que todavía no hay suficiente información.

(Se le anima al alumno que ofrezca su propia hipótesis; si se distingue de los ya dados, que explique por qué no son adecuados.)

Skill: Problem Solving

Objectives

Given a problem, the student will offer solutions and identify any value words used in his/her solution.

Key Vocabulary

some
value words

LOVE
HATE
BEAUTIFUL
UGLY
GOOD
BAD
FUNNY
SAD
NECESSARY
USELESS
IMPORTANT
MORE IMPORTANT
MOST IMPORTANT

algunas
palabras que expresan valores

AMAR
ODIAR
BELLO
FEO
BUENO
MALO
GRACIOSO
TRISTE
NECESARIO
INÚTIL
IMPORTANTE
MÁS IMPORTANTE
EL MÁS IMPORTANTE

Materials

The Problem:

Conflicts between the members of the Archeological, Anthropologic and Historic Foundation and the Transportation and Public Works Department, have come about recently in the construction of a park walk in San Juan. The Transportation and Public Works Department want construction to be continued according to schedule. Further delay would be very costly.

The Foundation however, insists that the discovery of Taíno and Spanish artifacts at the construction site requires, in the interest of preserving cultural patrimony, that all construction be stopped until archeologists have had a chance to study the site.

Should the construction be temporarily stopped, thus adding the already skyrocketing costs of construction? Creating unemployment?

Possible Solutions: (process)

1) The students will orally and in written form offer their ideas as how to resolve the problem.

2) The student may ask himself, which is more important for San Juan--to investigate an historical era and to preserve the objects of that era, or to finish a construction

that is costing the city more and more with each delay?

3) The student will underline the value words he/she uses in his/her solution.

El Problema

Los conflictos entre los miembros de la Fundación Arqueológica, Antropológica e Histórica de Puerto Rico y la Autoridad de Carreteras han causado un alto a la construcción de un paseo de parque San Juan.

La Autoridad de Carreteras quiere que la construcción siga según el horario establecido. Oficiales apuntan que el paseo ya habían sufrido muchas demoras debido a problemas de diseño, y otras demoras le causarían gastos extraordinarios a la ciudad.

La Fundación, al contrario, insiste que el descubrimiento de piezas tainas y españolas exige que la construcción sea detenido hasta que los arqueólogos tengan un oportunidad de excavar y estudiar los tesoros arqueológicos.

El problema es: ¿se debe parar la construcción provisionalmente así aumentando los gastos ya excesivos y también creando desempleo de trabajadores de construcción?

Soluciones posibles: (proceso)

1) Los alumnos escribirán sus ideas de como se puede resolver el problema.

2) Los alumnos se preguntarán, ¿cuál es más importante para San Juan--investigar una etapa histórica y conservar los recuerdos de esa etapa, o terminar con una construcción que le está costando más y más a la ciudad con cada demora, y que causaría un desempleo de trabajadores?

3) Los alumnos subrayarán las palabras que expresan valores que han usado en sus soluciones.

LESSON PLAN

FOR

INQUIRY-DISCOVERY AND PROBLEM SOLVING APPROACHES

Theme: Urbanization and Culture II

Goals: the promotion of thinking skills within the context of urbanization and cultural identity

Skills: questioning and discovery/problem solving

Vocabulary:

1. Dado un vocabulario relacionado con la plaza y la urbanización el alumno definirá las palabras, usarálas correctamente en formas orales y escritas, y las deletreará bien.

plaza
plaza céntrica
plaza excéntrica
plaza mayor
plazuela
concha acústica
arquitectura
arquitecto
restauración
preservación
conservación
rehabilitación
urbano
urbanización
rural
colonia
estilo contemporáneo
glorieta
calle
Instituto de Cultura Puertorriqueña
suburbio
pre-fabricada
ciudades dormitorio
nuevas comunidades
demografía
metropolitano
vivienda
planificar

plaza, square
central plaza
non central plaza
main plaza
small plaza
acoustical shell
architecture
architect
restoration
preservation
conservation
rehabilitation
urban
urbanization
rural (country)
colonial
contemporary style
bower, arbor
street

suburb
pre-fabricated
bedroom cities
new communities
population
metropolitan
housing
plan

Theme: Urbanization and Culture

Objectives and activities:

- . Dada una discusión en clase entre el maestro y los alumnos sobre el tema--el rol histórico de la plaza y su relación con la urbanización--el maestro comenzará esta unidad con la pregunta motriz: "¿Dónde se reúnen Uds. fuera de la clase y fuera de la escuela?" La siguiente pregunta será: "¿Por qué se reúnen Uds. allí?"
- . Los alumnos escribirán una lista de los lugares en donde se reúnen, y otra lista, contando ¿por qué?" ej. en el parque, en el cine, las calles, en la casa de uno de ellos, etc. Del por qué, ejemplos serían: comunicarse con otros, jugar, estudiar, divertirse, etc.
- . Dada más discusión de clase, y después de leer el artículo seminal: "Rating Puerto Rico's Plazas", ("Evaluando las plazas de Puerto Rico"), los alumnos contestarán las preguntas generales basadas en este artículo. (escrito u oral)
- . Después de terminar las actividades-objetivos 1-3, los alumnos harán una analogía entre los motivos de reunirse con sus compañeros en ciertos lugares y los motivos de los primeros colonos de Puerto Rico de reunirse en las plazas.
- . Dada más investigación (de biblioteca o de otros recursos) los alumnos dirán que las gentes se reunían en las plazas durante la época colonial para seguridad, protección, actividades culturales, sociales y religiosas, además de porque querían estar entre amigos y vecinos.

Materials: "Rating Puerto Rico's Plazas", San Juan Star, Puerto Rico.
"Evaluando las plazas de Puerto Rico", traducción por
E. Gomez Harper. (Véase p. 27-28)

EVALUANDO LAS PLAZAS DE PUERTO RICO

Según las leyes de las Indias, cada pueblo español en el Nuevo Mundo tenía que tener una plaza. España claramente planificó los patrones de colonización hasta los detalles más precisos--el uso de espacio, la organización de las calles, y el tamaño de cada construcción.

Las plazas de los pueblos de la costa tenían que dar al mar, mientras aquellas de los pueblos del interior se colocaban en el sitio de enfoque central. Alrededor de las plazas quedarían los edificios más importantes: las iglesias, los ayuntamientos, los edificios comerciales, y las casas de los primeros colonos--y todo dentro de una esquema predeterminado. Aunque cada pueblo tenía su propia versión de este tema, por regla general, siguió el espíritu de la ley.

Evaluando las plazas de Puerto Rico (cont.)

Originalmente, las plazas eran áreas de campo natural usadas para ceremonias (ej. desfiles), y circulación, mercados al aire libre, convocatorias públicas, y eventos socio-religiosos. Las plazas simbolizaron la autoridad; pero también, en su propia manera humilde, ejemplificaron el espacio del pueblo. Con su forma rígida del rectángulo, representaron el arreglo de la vida urbana frente una naturaleza no siempre dócil que le rodeaba fuera del pueblo. La plaza, en el desarrollo del movimiento urbano mundial, fue una invención bella que remonta hasta la época antigua en Grecia. Fue España, sin embargo, que popularizó el concepto y se le brindó a sus ciudades sin excepción del Nuevo Mundo, estos espacios magníficos.

Durante el siglo XIX, las plazas de las ciudades más grandes de Puerto Rico se adornaron paulatinamente de árboles, 'glorietas', y de un mínimo de muebles públicos. No tenían ninguna rival, ni a su importancia ni a su uso. Las vías centrales, no en el sentido de calles como las entendemos hoy día, se definieron como los espacios lineales junto a los edificios, dejando las áreas centrales para las gentes. El siglo XX trajo consigo una definición más concreta de 'calle' y de 'plaza' cuando aquéllas se pavimentaron.

De pláticas que he tenido con personas que lo recuerdan, parece que el período de mayor orgullo por las plazas fue entre 1920 y 1940. Se desarrollaron jardines, fuentes, azulejería, 'glorietas' e iluminación en el gran estilo. Ponce, Guayama y Mayaguez todavía tienen los vestigios de estos detalles formales muy elegantes.

En estas plazas fue un honor y un placer de que los demás se le observasen. Fueron los centros de actividad social donde los varones les cortejaban a las jóvenes; donde los debates políticos sucedieron debajo de los árboles; y donde, todos los domingos, se oyeron música. Cada quien tenía su rinconcito favorito y los distintos grupitos--según su edad o persuasión social--tenían su propio territorio. Cada día, cada noche, siempre había acción en la plaza.

Los diseños eran victorianos y neo-clásicos, y bien acomodados a ese espacio. En aquel entonces, los arquitectos sabían manejar estos detalles estéticos. Los faroles eran de hierro fundido, bajos y adornados de moldura y de giros. De alguna manera, esas banquetas no sólo eran de buen gusto, sino también eran cómodas. Cada una de las ciudades mayores tenían un escuadrón de jardineros profesionales, cuidadores de árboles y mantenedores que tenían mucho orgullo en su oficio y en su trabajo. Había aun un sentido de competencia entre las ciudades en cuanto a cuál tenían la plaza más bella.

Venga lo que viniera, todo eso ya es nomás historia nostálgica. En aquellos días la plaza fue el espacio focal para toda la vida social y cultural de los pueblos. Había pocos automóviles, ningún televisor, poco crecimiento urbano y una economía agraria fuerte. Después de la Segunda Guerra Mundial, el desarrollo socio-económico y urbano evanzó rápidamente. La plaza era una de las víctimas de este progreso. A medida que se aumentó el ritmo de este progreso, tanto más se bajó el prestigio de la plaza. Cuando al público ya no le importaba el destino de la plaza, los alcaldes personalmente asumieron la responsabilidad de los adornos y mantenimientos -- y ¡qué obra han hecho!

Han eliminado los árboles porque son 'sucios'. Alguien tendría que barrer las hojas y cortar las ramas...mal empleo. Instalaron columnas de carretera y luces de hálito mercurio. ¿A quién le importa si los labios se vuelven morados o si se le da a la piel una translucidez demoníaca?

Las calles se han ensanchado y el estacionamiento de coches se ha invadido hasta el mero centro de la plaza. Las pinturas murales y esculturas ejemplificando una variedad inigualable de mal gusto se han apareado como el símbolo del arte moderno y autoridad. Si existe una fuente, probablemente está rota o sólo se usa en ocasiones especiales--resultando que el resto del tiempo se queda seca y sucia.

Pero el pecado mortal en contra de la plaza, y me refiero a lo más ofensivo--en diseño, en falta de escala justa, en el malgastar de fondos públicos en cuanto a los servicios recibidos, es la 'concha acústica' que parece es la cosa más de moda de construir. No sé a quién se le había encargado a diseñar estos monstruos, pero creo que deben tener unas lecciones en diseño urbano...menos es más.

Sin embargo, hay un chispito de esperanza. Por lo menos, los espacios todavía existen, aunque al principio de este siglo se les han construido edificios comerciales en las plazas originales. El municipio de Coamo ha comprado y destruido varios edificios viejos para rescatar el espacio abierto que existía. Este acto de valentía también revela la fachada lateral de una de las iglesias más hermosas de Puerto Rico--y resultó un beneficio doble por esta adquisición. Unos cuantos alcaldes se le han consultado al Instituto de Cultura Puertorriqueña antes de empezar una renovación, aunque al ver los resultados finales, se sospecha que ellos acabaron por hacer su propia cosa.

Parece que se puede clasificar las plazas actuales dentro de cinco categorías generales de condiciones y de diseños. No he tratado de clasificarlas a todas, sino de escoger unas como el modelo más típico de su clase.

El dilema de la condición de las plazas de hoy en día, es la ambigüedad. Nadie sabe, realmente, que es lo que tiene que hacer. La tradición en sí, es la ruta más segura de seguir; pero no satisface las necesidades de la plaza moderna. En los pueblos pequeños, todavía es el centro de comercio, religión y del gobierno para una gran parte de la población. Allá se concentran los públicos*. Los niños juegan con sus skateboards, sus patines, y en general, juegan en una área relativamente desocupada y libre de coches. Todos los días ocurren ceremonias oficiales, fiestas patronales, funerales y bodas. Por las noches, sin embargo, las plazas están vacías. Todos se quedan en casa para mirar la televisión. Había una vez cuando algunos pueblos instalaron un televisor en la plaza, pero ya que cada hogar tiene su propio aparato, parece que ya no hay tal necesidad.

¿Qué se puede hacer? Los árboles son imprescindibles para dar sombra y frescura. Y se debe colocar las banquetas a la sombra, no en medio del pavimento caluroso. Las áreas de arreglo de asientos se puede variar para que las gentes podrían formar distintos grupos para distintas actividades: grupos grandes, grupos pequeños, grupos para jugar al domino, o sólo para observarlos a los demás. La iluminación incandescente es preferible y las columnas pueden ser mejor que las columnas ordinarias de carretera.

Junto con los mejoramientos físicos, quizá la atención más importante que se puede darle a la plaza reside en ¿cuál es o será su uso? Actividades culturales como la música (de banda o de orquesta, o individuo) todos los domingos; exhibiciones de flores y de artesanía pueden resucitar el interés del público.

Hay bastante talento arquitectural en Puerto Rico. Lo que se necesita es la guía y el liderato del cliente público. Alguien debe patrocinar un estudio de "¿qué hacer? y "qué no hacer," en las plazas hechas para el uso de los municipios. Con la excepción de unas cinco, todas las plazas requieren atención sensitiva. Siendo el corazón de cada pueblo, lo merecen.

Escrito por Thomas Stahl Marvel, AIA
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Presidente del Capítulo Puertorriqueño
del Instituto Americano del Arquitectos.

(El visito todas las plazas de Puerto Rico antes de escribir este artículo.)

* guaguas pequeñas usadas para la transportación particular

Actividades:

PREGUNTAS GENERALES

- ¿Qué es una plaza?
- ¿A qué se debe el origen de la plaza en Hispanoamérica?
- ¿Cuál fue la función de la plaza en el pueblo colonial?
- ¿Por qué--y en qué manera--comenzaron a cambiarse la plazas puertorriqueñas en el siglo XIX?
- ¿Cuál fue el papel que hizo la plaza en la vida de la comunidad entre, digamos, 1840 y 1940?
- ¿Cuál es el estado de la plaza de hoy en día?
- ¿Hay una función para la plaza en la sociedad contemporánea urbana?
- ¿Necesita la ciudad moderna tal forma?
- ¿Puede ser que la función tradicional de la plaza se realizará mejor por otras formas arquitectónicas y sociales?
- ¿Necesitamos algo semejante a la plaza, o es que se mero rol tradicional ya no sirve? Es obsoleta?
- ¿Todavía tiene un rol la plaza en los pueblos pequeños que ya no tiene (o no puede tener) en las ciudades grandes?
- ¿Puede avanzar la vida cultural la plaza en los pueblos pequeños así evitando la concentración total de tal vida en las ciudades grandes?

GENERAL QUESTIONS

- What is a plaza?
- What is the origin of the plaza form in Spanish America?
- What was the function of the plaza in the colonial town?
- Why--and in what ways--did the Puerto Rican plazas begin to change in the nineteenth century?
- What role did the plaza play in the community life between, say, 1840 and 1940?
- What is the state of the plaza now?
- Is there a role for the plaza in contemporary urban society?
- Does the modern city need such a form?
- Can the traditional function of the plaza be better carried out by other architectural and social forms?
- Do we need something like the plaza, or is its traditional role itself obsolete?
- Does the plaza still have a role in the small town that it no longer has (or can have) in the big city?
- Can the plaza advance the cultural life in the small towns thus avoiding the total concentration of such life in the big cities?

ARQUITECTURA URBANA DE PUERTO RICO

Objectives:

Dada una conferencia de alumnos dentro de la clase, ellos planificarán una visita al Museo de Arquitectura Colonial, San Juan, Puerto Rico.

Dada la visita al museo, el alumno escribirá un informe factual (de información recogida del salón de arquitectura urbana) sobre la manera en que España planificó las ciudades de sus colonias en el Nuevo Mundo, y específicamente, en Puerto Rico.

Dada esta misma información, el alumno dibujará un mapa trazando el esquema que España dictó para construir sus ciudades.

Material: (Información recogida en el Museo de Arquitectura Colonial)

ARQUITECTURA URBANA

La antigua ciudad de Puerto Rico se fundó en 1521 cuando se trasladó a la isleta la población que hasta entonces había residido en Caparra, primer poblado que tuvo la isla de San Juan. El área urbana original se asentó al noroeste, quedando el resto de su territorio como espacio para el crecimiento y ejido de la ciudad.

Las calles se tronzaron a cordel, es decir, en forma de cuadrícula pero se respetaron los accidentes topográficos que crearon suaves pendientes con agradables perspectivas de paisajes marítimos.

En un principio tuvo una plaza central en torno a la cual se situaron los edificios principales de la administración civil y eclesiástica, la de Armas, que sirvió de campo de ejercicios a los vecinos y de mercado al público. Con el tiempo la ciudad creció y la plaza excéntrica desplazó a la central, convirtiéndose en la principal y ganando el calificativo de Mayor. La que hoy lleva el nombre de Colón está directamente relacionada con la construcción del Teatro Municipal, cuyo frente ocupa, pues fue el deseo de embellecer sus alrededores lo que motivó la transformación del solar que allí existía en una plaza sembrada de almendros. Frente a cada uno de los conventos religiosos existieron, siguiendo la costumbre hispánica, plazuelas más pequeñas.

San Juan fue una de las pocas ciudades totalmente amuralladas que tuvo América. Su carácter de plaza fuerte dominó la apariencia urbana hasta el siglo XIX cuando las edificaciones neoclásicas con sus románticos paseos y los barrios extramuros marcaron la ruta de los tiempos nuevos.

ACTIVIDADES: (con objetivos)

Dada la información el alumno dibujará una raya cronológica apuntando las distintas épocas de la plaza en Puerto Rico.

(Información sacada de lecciones anteriores y de investigaciones de biblioteca)

siglo XVI, XVII --- importancia militar y social
siglo XIX --- importancia social-económica
siglo XIX, XX (temprano --- apogeo hasta 1940
siglo XX (después de la Segunda Guerra Mundial) período de desuso y de decadencia en algunos lugares.

Dada las lecciones anteriores y más investigaciones de biblioteca, y con entrevistas a arquitectos y planificadores de urbanización, los alumnos iniciarán un debate. Unos alumnos defenderán el concepto de la plaza como espacio abierto vital para el uso del pueblo. Otros defenderán la posición de que la plaza y el espacio abierto para el público ya no sirve. Este grupo propondrán otras formas y otros sistemas que funcionarían mejor que la plaza.

ACTIVIDADES: (con objetivos)

LA PLAZA TRADICIONAL ESPANOLA EN PUERTO RICO

Dados los materiales necesarios (madera, tablas, pintura, plastilina, styrofoam, etc.) el alumno construirá maquetas de la plaza espanola en Puerto Rico, con las calles que la rodea y con los edificios principales de la administración civil y eclesiástica, las estructuras para la defensa, los mercados y el teatro.

(alternativa) utilizar un mapa ya hecho y colocarle láminas de la plaza con los edificios a su alrededor descritos arriba.

(alternativa) dibujar un blue print con los elementos descritos anteriormente.

LA PLAZA DEL SIGLO XIX - PRINCIPIOS DEL SIGLO XX

Dados los materiales necesarios, el alumno construirá maquetas de la plaza victoriana (isabelina) en Puerto Rico, con las calles y edificios que la rodea. También, colocará los árboles y otras plantas, las banquetas del estilo de la época, los faroles y fuentes, las calandrias (o taxis), y las gentes que usaban la plaza.

(alternativa) utilizar un mapa o lámina ya hechos y colocar otras láminas encima.

(alternativa) dibujar un blue print con los elementos descritos arriba.

LA PLAZA DEL FUTURO EN PUERTO RICO

Dadas las actividades y destrezas de la unidad, la Urbanización y la cultura, el alumno construirá de su imaginación la plaza del futuro en Puerto Rico. Tomará en cuenta las necesidades, esperanzas, recursos, y aspiraciones de las gentes venideras.

(alternativa) el alumno escribirá un ensayo describiendo la plaza del futuro, haciendo contrastes y comparaciones con las plazas historicas puertorriqueñas; y defendiendo su tesis de por qué la invención suya cabría mejor con la vida urbana concebida, y proyectando soluciones a los problemas de urbanización plantados anteriormente durante la unidad entera.

OBJECTIVES-BASED LEARNING AND ASSESSMENT SYSTEM

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OBJECTIVES-BASED LEARNING AND ASSESSMENT SYSTEM

OBJECTIVE

Learners will be able to describe an objectives-based learning and assessment system for social studies and explain the rationale for its use.

KEY TERMS

- . Learning Objective: the specification of:
 - . a skill which can be observed when performed or communicated by the learner, or information, concepts and relationships which can be communicated by the learner to others;
 - . the condition, that is, the enabling activity, by which the skill, concept or relationship is learned.
- . Enabling Activity: an activity, such as a reading selection with comprehension questions or a discussion in which learners participate, which enables them to learn a concept, skill or relationship.
- . Objectives-Based Assessment: the use of test items which are designed to assess the learning of a specific objective or objectives. These objectives were either taught in the classroom or an enabling activity was provided for the students to learn the objective.
- . System: an organization of parts which interact dynamically to form an interdependent, unified whole.

KEY CONCEPTS

- . Objectives-based assessment enables the teacher to determine the skills and concepts that students have already learned and to plan a curriculum to cover the skills and concepts to be learned.
- . In a learning and assessment system, assessment is useful to teachers since it relates to the curriculum being taught.

TEACHING STRATEGIES

Ensuring that students have learned the prerequisite, foundation skills and concepts before teaching more complex concepts and skills.

* * *

PREREQUISITE MODULES

- . The Concept of Culture in the Context of Society
- . Learning Culture: Socialization
- . Cultural Diversity: Individual Differences
- . The Classroom as a Learning Environment
- . Integrating Language Arts and Social Studies

OBJECTIVES-BASED LEARNING AND ASSESSMENT SYSTEM

In many urban public schools, student mobility is so widespread that it is almost the norm. Classrooms may include students who were in one or more different schools before attending their present school. Classrooms often include migrant students who have had a very different education in their native country than the other students in their classroom.

Since students come to a class with different experiences, information and skills, it is difficult for a teacher to know where to begin in planning the social studies curriculum. Teachers can, of course, follow the activities in the State or City curriculum guides for their grade. However, if students do not have the basic skills and information which are a foundation for subsequent skills and learning, then what is taught may not be learned by the students.

In order for teachers to find out which skills and areas of learning their students bring to class, they can use formal and informal means of assessment. How do you informally assess students' communication skills?

In the area of social studies, a sequential development of skills and concepts can be found at the beginning of the New York City Board of Education Curriculum Guide for History and Social Studies. There is a four-page Scope and Sequence Chart adapted from the National Council for the Social Studies which indicates the sequence of skills and concepts to be

learned and reinforced at each grade level from kindergarten through high school. This Scope and Sequence Outline can be adapted as a Checklist for Social Studies Skills to be covered in any particular grade as well as those prescribed for the grade prior to the one you are teaching.

Teacher trainers may wish to distribute the 4 page Outline as a handout. It is appended to this module.

Several skills areas are covered:

- . map and globe skills
- . understanding of time and spatial relationships
- . locational and information gathering skills
- . problem solving and critical thinking skills
- . skills of interpersonal relations and group participation

These skills areas are very broad and somewhat vague. It is helpful to restate them as specific objectives which can be developed sequentially.

Learning objectives are usually specific. Objectives have two parts. The first states the condition or enabling activity, such as a reading selection or class discussion, which enables the students to learn a skill or concept or relationship. That part usually begins, "Given..." For example, "Given a map of South America which has a color key depicting elevation and the activity of constructing a relief map corresponding to it...."

The second part of an objective is the observable skill that the student will demonstrate when the objective has been achieved. For example, "...the students will be able to develop

a color key depicting elevation and use it on a blank map of Central America by referring to a relief map of the region."

In planning curricular activities in social studies, it is useful to assess first whether students have learned the skills and concepts they were supposed to have been exposed to in the previous grades. Since we know that little time is allocated to social studies, the students may never have been exposed to some concepts. Where there are gaps, curriculum activities can be offered to enable students to learn those foundation skills before attempting new skills which build on the prior ones.

In a classroom where some students have already learned a particular skill that other students have not, individualization of instruction is one solution. The use of activity centers with activity cards or reading selections with comprehension questions are possibilities for individual learning. Peer learning and group projects are another possibility.

To assess which skills and concepts students have been learned, it may be sufficient to look for them during interactions with or observations of students, using a Social Studies Skills Checklist, such as the one mentioned earlier, as a guide. For some grade levels, formal assessment can be made in the form of tests. For example, two pools of social studies test items in Spanish have been developed by the Bilingual Education Applied Research Unit of Hunter College. These test items match Objectives for Bilingual Cross Cultural Social Studies, and are part of a System for Learning and Assessment.

Description of the System

The System for Learning and Assessment of Bilingual Cross Cultural Social Studies includes a Teacher's Guide, Objectives-based Tests and three types of Objectives which all relate to one another.¹ The Objectives in the System were developed in parallel English and Spanish versions. The first set of objectives is the CORE CURRICULUM. There are separate sequences of Objectives for the Core Curriculum for the first, second and third grade. The Second set of Objectives is CULTURAL COMMONALITIES which links the Core Curriculum to the third set of objectives on SPECIFIC CULTURES (Cuba, the Dominican Republic and Puerto Rico).

The CORE CURRICULUM objectives are based on the concepts and skills covered by the New York State and City Social Studies Curriculum Guides at each grade level from first through third grade. Supplementary activities specifically designed for bilingual multicultural classrooms are included as well. For example, the learning of social values clarification skills and the cross cultural approach of anthropology as well as the integration of language arts skills and reading as a core curriculum are integral, suggested activities of the BEARU Objectives. Each of the three Core Curriculum sequences has a parallel Spanish version, SECUENCIA INTEGRAL. The Units of the Core Curriculum include:

- 1.0 The Child's Self Awareness
- 1.1 Social Values Clarification
- 2.0 The Child in the Context of the Family and Groups
- 3.0 The Child in the Context of School

- 4.0 The Classroom as a Political Organization
- 5.0 The Child in the Context of the Community
- 6.0 Community Economics
- 7.0 Geography
- 8.0 The Child in the Context of the State and Nation
- 9.0 Cultural Adaptations to the Environment
- 10.0 Change: Past and Present
- 11.0 The History and Culture of the United States

Sequential Development of the Core Curriculum Objectives

The First Grade Objectives begin with the areas most familiar to the child--his family, community and classroom. Students learn about the social organization of their classroom, learn concepts such as democracy by playing active roles in a democratic classroom, and learn about the rights and responsibilities which are part of being a member of any group. Students can then apply this learning gained by active participation in their classroom to other groups and social structures which are not so well known, such as the City, the State and the Nation. Similarly, the concepts and skills of the first grade Core Curriculum provide a foundation for those of the second grade, and both form the foundation for the third. The Core Curriculum for Third Grade "Comparison of Cultures in Ecosystems Around the World" goes beyond cultures and environments which are known to those which are unknown.

Format of the BEARU Objectives

The BEARU Bilingual Cross Cultural Social Studies Objectives have two parts. The first part which begins Given ..., is the activity the teacher provides. The second part indicates the skill or students' mode of sharing the content

which they learn with the rest of the class.

Objectives-Based Assessment

A pool of objectives-based test items in Spanish, the BEARU PRUEBA DE ESTUDIOS SOCIALES INTERCULTURALES, was developed to assess the learning of specific first and second grade objectives of the Core Curriculum. These test items are divided into Unit tests and numbered to correspond to the objectives in each Unit. The numbering of the test items is sequential, and corresponds to the objective or objectives which they assess. Sometimes there is more than one test item for an objective, and not every objective has a paper and pencil test item. There are occasional gaps between the numbers. The learning of some objectives can be more realistically assessed by teacher observation of student behavior in the classroom.

It has been suggested that the teacher keep a Social Studies Objectives Checklist for each student. As the objectives are learned, they can easily be checked off. This Checklist can become part of the student's cumulative record so that the next teacher knows the social studies skills and content areas that the student has learned. The teacher can then plan curriculum accordingly.

Uses of the Test

Most of the BEARU test items have picture solutions so that they can be used by students who may have learned certain social studies concepts and skills but have not yet mastered reading. The teacher can read the test to these students. The test items can be used both as unit achievement

tests and as descriptive-prescriptive tests. The first grade test covers concepts and skills which provide the foundation for second grade learning. Therefore, a second grade teacher may use the first grade tests to assess which of the first grade objectives have been learned by the students and which still need to be learned before moving on to the material that builds on the first. A third grade teacher might similarly use a second grade test at the beginning of the year. Based on the results, the teacher can plan the year's curriculum to include the prerequisite skills and content covered in the second grade curriculum guide before going on to third grade content.

This System for Learning and Assessment is most successful when the parts are learned in sequential order and the tests are related to the objectives. The tests can be used to assess what the students have learned in previous classes and what they learn over the course of the year as well.

Cultural Commonalities Objectives

A second set of objectives provides a linkage between the CORE CURRICULUM and the study of the Specific Cultures covered in a third set. The CULTURAL COMMONALITIES sequence uses suggested activities for students to learn the general concepts and skills which are part of the learning of any particular culture. It was specifically designed to be used with the Third Grade CORE CURRICULUM which has the theme "Comparison of Cultures in Ecosystems Around the World."

The CULTURAL COMMONALITIES Sequence includes the fol-

lowing units:

What is a culture?

What is a civilization?

Cultural Adaptations to Ecology

Language Arts: Poetry, Art and Magic

Integrating Science and Social Studies.

CULTURAL COMMONALITIES also has an area studies approach. Rather than study the history and culture of Puerto Rico or the Dominican Republic in isolation, the CULTURAL COMMONALITIES sequence includes topics which are common to the region, such as the following:

The Aboriginal Era in the Hispanic Caribbean

Music of the Hispanic Caribbean

Hispanic Patterns of Culture

In each of the separate sequences on Cuba, the Dominican Republic and Puerto Rico, there is a cross reference to the relevant topics in CULTURAL COMMONALITIES since all of the islands share some common historical and cultural roots.

SEMEJANZAS CULTURALES is the Spanish version of CULTURAL COMMONALITIES.

Specific Cultures Objectives

The third set of BEARU Objectives is comprised of Sequences of comprehensive objectives for particular cultures, and is grouped by regions:

THE CULTURES OF THE HISPANIC CARIBBEAN:

The History and Culture of Cuba

The History and Culture of the Dominican Republic

The History and Culture of Puerto Rico

COMMONALITIES AMONG INDIGENOUS AMERICAN CIVILIZATIONS:

The Olmecs and the Maya
The Guaranies
The Iroquois
The Inca

These sequences are made up of units covering topics such as the following from The History and Culture of the Dominican Republic:

Geography
Music
Customs
The Aboriginal Era (in CULTURAL COMMONALITIES)
The Spanish Conquest
The Division of the Island - 1777
Independence 1844-1900
1900 until the Present
The Dominican Economy

The objectives are comprehensive enough to be used in high school, according to the teachers and students who have used and reviewed them, but can be adapted for earlier grades. Teachers can select aspects they assess appropriate for the students in their grade and which will be of interest to them. The regional or area studies approach is particularly useful for classrooms where students come from varied backgrounds and different island cultures. Parallel versions of these objectives exist in Spanish.

Uses of the CORE CURRICULUM Objectives

The objectives can be used in several ways. Cross Cultural Social Studies can be used as a core curriculum. Rather than teach language arts or reading separately, they can be

integrated with the learning of Social Studies concepts and skills. This can be achieved by:

- a) class discussion of a topic to encourage oral skills development
- b) the use of group research to encourage students to plan together and work together, which involves communication skills
- c) the assignment to organize information and present it orally to the rest of the group
- d) the use of the language-experience approach to reading suggested in the objectives. Material to be decoded will always be meaningful when it comes from the students' oral summary of the lesson just learned and is written on an experience chart to be later used as reading material.
- e) the use of a linguistic summary in the second language of the lesson content or skills just learned. By controlling the sentence structure carefully, the vocabulary in the second language can be introduced.

Integration of Social Studies and Science

Science can also be integrated in the teaching of social studies. Some units which deal with this are the Third Grade Core Curriculum, "Comparison of Cultures in Ecosystems Around the World." In that sequence basic scientific concepts are explored, for example, basic human needs, the concept of systems and the interrelation of organisms and environment in an ecosystem.

Another aspect of science which is an integral part of the Core Curriculum, particularly in Third Grade, is the problem solving approach. For example, students first imagine how they would go about adapting to and altering various ecological settings in order to meet their basic needs. After discovering their own solutions, students are more interested

in how the people who actually live in that environment have adapted to their environment, organized socially and altered their environment.

Teaching Social Studies through Art

Art and Music can also be taught as integral aspects of the field of social studies since art and music are expressions of a culture. The units on the Music of the Hispanic Caribbean and Language Arts: Poetry, Art and Magic suggest such activities.

Background

The Bilingual Cross Cultural Social Studies Objectives and tests are the result of a cooperative, multicultural, interdisciplinary effort. The objectives were written, reviewed, and supplemented by anthropologists, bilingual curriculum specialists, writers, bilingual teachers, artists, and musicians. The objectives and tests were further revised based on suggestions from bilingual program coordinators and teachers. The writers' cultural backgrounds include Puerto Rican, Dominican, Eastern European, Cuban and Anglo-American.

The objectives for the Core Curriculum: Grades 1-3 were reviewed by a representative of the New York State Education Department - Bureau of Social Studies, Dr. Kenneth Wade. Certain objectives were revised to ensure that the objectives were within the Curriculum Guidelines of New York State. A panel of bilingual elementary school teachers reviewed the objectives and test items in Spanish for grades 1 and 2. The test items were revised so that the language would be clear

and appropriate for students at the first and second grade level.

The Bilingual Education Applied Research Unit welcomes any further suggestions during field testing for the improvement of the test items. A Reaction Form is included for this purpose.

Written by

Marietta Saravia Shore

FOOTNOTE

¹The BEARU Sistema de Objetivos y Pruebas de Estudios Sociales Interculturales and Bilingual Cross Cultural Social Studies Objectives was initiated and funded in March, 1975, by the New York State Education Department - Bureau of Bilingual Education, María Ramírez, Chief, in cooperation with the Division of Educational Evaluation, Dr. Alan Robertson, Director.

For further information and sample copies of the BEARU System for Learning and Assessment of Bilingual Cross Cultural Social Studies Objectives, please contact:

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BILINGUAL CROSS CULTURAL

SOCIAL STUDIES OBJECTIVES

CORE CURRICULUM

GRADE 3

COMPARISON OF CULTURES IN ECOSYSTEMS AROUND THE WORLD

Developed by the Bilingual Education Applied Research Unit of
Hunter College under contract according to the specifications of:

The Bilingual Education Unit

and

The Division of Education Evaluation

State Education Department

University of the State of New York

in cooperation with

the Bilingual Program of Nassau BOCES, Long Island Public School System

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July, 1977

INTRODUCTION

The BILINGUAL CROSS CULTURAL SOCIAL STUDIES OBJECTIVES were developed in parallel Spanish and English versions to encourage an integrated approach to the learning of social studies and development of language and communication skills. The objectives in the Core Curriculum, "The Child in the Context of the Family, School, Community and Nation" is in Spanish for Spanish dominant students and English for English dominant and English monolingual students. Since an important and integral aspect of a child's culture is the language spoken in his or her home, is there a better way to strengthen a child's self-concept and respect for his or her culture than for the school to provide for students to learn about their culture in the language of that culture?

Included in the Core Curriculum Objectives are general concepts which are commonly taught to students in New York State at grade levels one, two and three. The topics in this core curriculum have been synthesized from the New York State and New York City Curriculum Guides as informed by an anthropological perspective, a curriculum specialist's methodology and further activities suggested by an experienced bilingual elementary school teacher.

At each sequential level, learning objectives will encourage the student to acquire skills to enable him or her to live in an expanding world of interdependent cultures. The school serves as the context for every child to increase awareness of himself or herself as a person, as a member of a family and a culture, and as a member of a classroom and to develop an understanding of social and political organization in their own classroom. From that base, students go on to an understanding of the differences among cultural groups based on various cultural adaptations and forms of economic and social organization which meet universal human needs. Affective as well as cognitive development is included the Core Curriculum which suggests activities such as social values clarification since differences as well as similarities are explored.

In addition to the Core Curriculum, five other sequences were developed which relate to the development of cross cultural sensitivity to other cultures as well as to subcultures within our nation. Commonalities among Hispanic cultures as well as the unique aspects of each culture are included. Our goal has been to encourage cross cultural communication and understanding in both Spanish and English and respect for diversity among Americans of all the Americas in the following Sequences:

- I. CULTURAL COMMONALITIES
- II. LATIN AMERICA AS AN AREA
- III. CENTRAL AMERICA AS AN AREA
- IV. CULTURES OF THE HISPANIC CARIBBEAN
 - The History and Culture of Cuba
 - The History and Culture of the Dominican Republic
 - The History and Culture of Puerto Rico
- V. COMMONALITIES AMONG INDIGENOUS AMERICAN CIVILIZATIONS
 - The Olmecs The Mound Builders
 - The Mayas The Iroquois

The Incas

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BILINGUAL EDUCATION APPLIED RESEARCH UNIT

BILINGUAL CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

GRADE 3

CORE CURRICULUM

COMPARISON OF CULTURES IN ECOSYSTEMS AROUND THE WORLD

Outline of Units in this Sequence:

Unit		Page
	Prerequisites	iv
1.0	Social Values Clarification	1
2.0	Ecology and Culture	4
3.0	Geography	5
4.0	The Desert Ecology	7
5.0	Ecology of Tropical Rain Forests	13
6.0	Grasslands Ecology	23
7.0	Northern Forest Ecology	33
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10.0	U.S. History and Culture	53

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Written by Marietta Saravia Shore and Rafael Abramovitz

Edited by Marietta Saravia Shore

These objectives were based on the Grade 3 Curriculum Bulletin, Cultures Around the World, Bureau of Curriculum Development, Board of Education of the City of New York, 1969-70 and

Social Studies K-3 A Recommended Program, The University of the State of New York, the State Education Department Bureau of Elementary Curriculum Development, Albany, 1969

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Third Grade

Prerequisites

Given the completion of the objectives in the Grade 2 Core Curriculum, particularly the following Units:

- 3.0 The Child in the Context of the Family and Groups
- 4.0 The Child in the Context of the Community
- 5.0 Community Economics
- 6.0 Political Organization
- 8.0 Geography
- 9.0 Cultural Adaptations to the Environment
- 10.0 Change: Past and Present

the students will have the foundation for proceeding on to the Units that follow in Grade 3.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 1.0

Social Values Clarification

Grade: Third

Given the time each day for discussion by the whole class seated in a sharing circle, the students will be able to select and discuss some of the following topics:

1. Given the topic "What do people today in an urban community need if there is an energy blackout caused by a power failure?" the students will be able to contribute to a discussion of basic human necessities: light, unpolluted water, food, moderate temperature, and for some people, transportation to work or school, etc. and list them on an experience chart.
2. Given the question, "If there is a power failure, what usual services or basic necessities are cut off?" the students will be able to contribute to a discussion, based on experience supplemented by other resources, such as the assignment of asking their families, and will summarize these on an experience chart.
3. Given a definition and examples of the term interdependence of people in a community, students will be able to mention examples of interdependence in their community that are noticed in a crisis such as a power failure:

transportation

food distribution

telephone and television communication

police protection

fire protection

sanitation pickup

4. Given the topic, "What can people do during a power failure to adapt to the situation and meet their basic needs?" students will be able to contribute to a discussion or ask their families how they have adapted during such a crisis, and contribute to an experience chart with illustrations of the possibilities.
5. Given a discussion of various reactions to the power blackout in 1977 such as citizens' directing traffic, sharing water or candles as well as looting, students will discuss these events and how they feel about them. Some of the questions might be:

"Who is affected in a community when looting occurs and businesses close?"

"Why do people loot in the first place?"

"What changes would make looting less likely to occur?"

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 1.0

Social Values Clarification

Grade: Third

6. Given the question, "If this class were on a trip to the moon to meet another space ship and had an emergency landing, which items would be most important to survival on the moon?" the students will rank the following list of items in order of priority:

first aid kit
signal flares
matches
30 pounds food concentrate
60 gallons of water
nylon rope
two way radio
oxygen tank
playing cards
parachute
money
mirror
compass
map of the moon

7. After the students have ranked the items from 1-14, each will give 14 points to the first priority item; 13 points to the second ranked priority item, and so on. Then the teacher will ask each student for the number given to each item and add them for a class total.
8. Given completion of objectives 6 and 7, students will be able to discuss any disagreements they have with the rankings based on the class totals, giving reasons for their ranking.
9. Given an explanation and demonstration of the technique of paraphrasing by the teacher (by listening to a student's argument or reasons and then asking the student if the teacher's summary and paraphrase of his argument are accurate) the student will be able to use the method of paraphrasing when they get into an argument. This method helps each participant to listen to and understand or clarify another person's point of view and reduces the pace of an argument.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 1.0

Social Values Clarification

Grade: Third

10. Given any topic for discussion, students will learn two different methods for sharing the time among all participants:
 - a) To avoid one or two people dominating the discussion, "time tokens" such as poker chips or checker chips can be distributed equally to every student. If participants use up their "time tokens" they can continue to contribute only if another person gives them one of their own tokens.
 - b) Another method is to go around the circle in a "round robin", with each student having the option to pass or contribute.
11. Given the completion of objectives 1-10 above and the completion of the first 4 objectives from the Third Grade Units in this Core Curriculum on the Desert Ecology and/or the Ecology of the Rain Forests, students will be able to contribute to an experience chart some generalizations of basic human necessities shared by people regardless of their culture.
12. Given the completion of the above objectives, students will be able to contribute to an experience chart the results of a discussion on the human necessities of people in industrialized urban areas as compared to rural agricultural areas.

Unit 7.0

Northern Forest Ecology

Grade: Three

1. Given an opportunity to hear or read a description or view a film of the climate and the physical aspects of Northern Forest regions and asked to imagine themselves in such an environment, the students will be able to discuss and state how they would secure food, clothing and shelter and how they would otherwise adapt or alter that environment.
2. Given the completion of the objectives for Grade 2 in Unit 4.0 "The Classroom as a Political Organization" and given the completion of objectives for Grade 2 in Unit 5.0 "Community Economics", a group of students will discuss and decide what division of labor among their group would be most adaptive in a Northern Forest region and report back to the whole class.
3. Given completion of objective #1, another group of students will be able to discuss and select the form of group life (nomadic or settled) which would be most effective in their Northern Forest environment and state the reasons for their choice to the rest of the class.
4. Given a set of photographs or illustrations clipped from magazines among which are items necessary for survival in Northern Forest regions, another group of students will be able to select those necessary items and give reasons why they consider such items essential to survival in Northern Forest regions to the rest of the class.
5. Given a list of items essential in Northern Forest regions, another group of students will be able to order the items in terms of their relative importance.
6. Given the opportunity to view a film or a set of slides, photographs, and maps illustrating the climate and physical aspects of Northern Forest regions (Taiga), as well as a discussion, the students will be able to:
 - a) locate on a map or globe the major areas where the northern forests are found
 - b) locate on a map of the Northern Hemisphere, the northern forests of Alaska, Canada, Scandinavia and the U.S.S.R.
 - c) state that the northern forests are comprised of cedars, firs, pines and spruces
 - d) generalize that northern forests are comprised of trees with needle - shaped leaves, stay green throughout the year and produce cones and are thus called ever-green coniferous forests.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

6. (cont.)

- e) indicate that the northern forest regions are found between north latitudes 50 and 70 degrees.
 - f) state that northern forests are found generally on low altitude plains which slope northwards.
 - g) indicate on a map of these regions, by means of directional arrows, that rivers flow northward towards the arctic ocean
7. Given blank outline maps of the world, the students will be able to indicate the major northern forest regions on such maps by the use of a color key
8. Given a film or slides or photographs and a discussion of the climate of the Northern Forest regions, students will be able to describe the climate by:
- a) stating that winters are long and cold and average a temperature of approximately 20° F except near coastal areas where the temperature is milder
 - b) stating that summers are short and warm with the temperature ranging between 60° to 90° F
 - c) stating that these regions get relatively little rainfall or snow fall
 - d) stating that the further north one goes the shorter the growing season
 - e) stating that north of the arctic circle continuous daylight begins in April and lasts until late August
9. Given a set of words, terms and phrases relevant to northern forest regions and given resources such as dictionaries and encyclopedias, each of the students will be able to write the definitions of the set of words, terms and phrases such as taiga meaning Northern Forest
10. Given a discussion on the northern forests of Canada and the northern forests of Scandinavia and given resource material in the form of books, encyclopedias, magazines and newspaper accounts, the students will divide up into research groups and carry out specific assignments on these two regions, writing reports on such topics as:
- a) the type of vegetation and animal life found in the northern forest regions of Canada and Scandinavia
 - b) the type of climate found in these regions

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

10. (cont.)

- c) the historical origins of the Eskimos, Indians and
Lapps who inhabit the regions under study
- d) a day in the life of a typical family in each region
- e) a typical community in each region
- f) how each group of people feed, clothe and house them-
selves in winter as compared to the summer
- g) the ways the Lapplanders have used the reindeer in their
adaptation to their environment
- h) why agriculture is difficult in such areas
- i) the different roles of men and women in the two
regions under study
- j) the religions practiced
- k) the natural resources of these regions
- l) the effect of modern technology on the regions
and the people who inhabit them
- m) the modes of transportation available
- n) why industry is limited in these regions

11. Given the opportunity to share the information gathered on
the NORTHERN FOREST OF CANADA , the students will be able
to generalize:

- a) a population of approximately 40,000 inhabits the
northern forests of Canada which stretch across
the country from Newfoundland and Labrador to the
Pacific Coast and the border of Alaska
- b) approximately two thirds of the population is either
Indian or Eskimo; the rest are Europeans
- c) the Eskimos live close to the tundra and coastal
areas and that Indians generally inhabit the interior
regions
- d) that the Indians and the Eskimos were the first in-
habitants of Canada
- e) that the Indians came thousands of years ago from Asia
across the land bridge which is now the Bering Straits,

Unit 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FORESTS OF CANADA

11. f) the Eskimos probably came the same way or by water
- g) probably the first Europeans to visit Canada came from Scandinavia and were Norsemen or Vikings
- h) Newfoundland Canada was "discovered" by an Italian named John Cabot.
- i) the founding of the Hudson Bay Company in 1670 stimulated the regions fur trade
12. Given the opportunity to find out about the way of life of the Eskimos and Indians of the Northern Forests of Canada the students will be able to compare the similarities and differences between the way of life of the Indians and Eskimos:
- a) Indians and Eskimos live in large (extended) families
- b) Indians tend to live in tribal groups while Eskimos live in small, two family groupings
- c) the men of both groups hunt, trap, fish and sometimes herd animals, operate fur farms or work in advanced industries, mining, logging, etc.
- d) the women care for the home and the children and some tend small farms in the summers
- e) the primary foods are meat and fish and such foods are preserved by smoking, drying or freezing
- f) salt, tea, flour and other food stuffs are obtained by trade
- g) some fruits and vegetables are grown by the inhabitants
- h) nomadic Eskimos live in canvas or skin tents and tents during the summer and in log cabins or igloos during the winter
- i) clothing is made of animal skins and in the winter Eskimos wear two sets of furs, one fur turned in and the other with the fur exposed. During the summer many Eskimos wear clothes made of cotton which are purchased from trading posts
- j) boots, mocassins, parkas and mittens are made of skins or furs
- k) Eskimos have no governments of their own but follow strict codes of behavior aimed at insuring the wellbeing and survival of the group

Unit 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FORESTS OF CANADA

12. 1) Indians live in tribes and are governed in part by their own chiefs and councils, but that the government of Canada makes the binding laws of the land for all those within its borders
 - m) Eskimos and Indians believe in a life after death and that animals and things have souls just as humans do
 - n) many Eskimos and Indians have adopted Christianity as their religion
13. Given cooperative research on the economy of the Northern Forest regions, the students will be able to state:
 - a) agriculture is difficult because of limited rainfall, short summers, low temperatures, poor soil (lack of humus) and numerous insects
 - b) herds of reindeer and other animals are the source of dairy products, meat, skins for shelter and clothing
 - c) fur trapping is a most important industry in the region
 - d) fur farming now accounts for two fifths of fur production and involves a variety of animals, including mink, muskrat, beaver fox and ermine
 - e) logging is an important industry in the southern sections of the taiga lands and produce much of Canada's valuable pulpwood which is used for making paper
 - f) resources such as gold, uranium, iron ore and other minerals are plentiful in these regions and are mined for domestic and export use
 - g) the lakes and rivers are rich fishing grounds and the fish caught is also exported south
 - h) most transportation is done by the use of canoes and kayaks in the summer and by snowshoes, skis, dogsleds and toboggans in the winter
 - i) industrial development is limited by such factors as climate, lack of sufficient labor and inadequate transportation
 - j) much of this region has yet to be explored

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FOREST OF SCANDANAVIA

14. Given the information gathered on the people who inhabit the Northern Forests of Scandanavia, the students will be able to generalize:
- a) there are approximately 35,000 Lapps spread across a region which stretches across Norway, Sweden, Finland and the U.S.S.R. and that the majority of them, approximately 21,000 live on land within the borders of Norway
 - b) there are several types of Lapps who can be described by how they have adapted to their various environments
 - 1. the Mountain Lapps are nomadic reindeer herders and migrate with the seasons
 - 2. the Sea Lapps live along the coasts and sustain themselves mainly by fishing
 - 3. the River Lapps live in communities along rivers and sustain themselves by fishing, farming, hunting and herding
 - 4. the Forest Lapps live deep in the Taiga regions and sustain themselves by herding reindeer
 - c) the Lapps are a short people who resemble the peoples of Central and Northern Asia, but that their appearance is changing due to intermarriage with Norwegians, Swedes and Russians
 - d) the origin of the Lapps is somewhat of a mystery, but it is believed that they migrated to these regions from central or northern Asia or that they may be related to the stone age people who inhabited Europe and followed the retreating glaciers north or that they are the descendents of the original people who inhabited Scandinavia
 - e) during the 14th century European traders began to trade with the Lapps
 - f) in the 16th century the Swedish Kings claimed title to the land occupied by the Lapps

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FOREST OF SCANDANAVIA

15. Given the information gathered on the religious beliefs of the Lapps of Scandanavia, the students will be able to generalize:
- a) traditionally, Lapps practiced a form of religion called shamanism, a religion in which the priest or shaman was believed to have supernatural powers which could be put to use for the advantage of the entire group
 - b) the Lapps considered the bear to be an "animal-king" whose actions were a clue to what the future held
 - c) as far back as the Middle Ages missionaries converted many Lapps to Christianity
 - d) at present most Lapps are Protestants (Lutherans) or belong to the Eastern Orthodox faith
16. Given the information gathered on the social structure of the Lapps of Scandanavia the students will be able to generalize:
- a) Lapps live in large family groups (clans) rather than tribes and that among the nomads the clan refers to itself by the last name of the leading family
 - b) decisions are made among the adults with the older and more experienced members carrying a great deal of influence in such decision making
 - c) among the nomadic Lapps, the men and the boys are in charge of the herds and do the fishing and hunting
 - d) Lapps living in villages or other permanent settlements usually elect their own local officials
 - e) Lapps are citizens of the countries in which they reside but that they largely govern themselves
 - f) Lapps are considered bound by the laws of the nation within whose borders they reside
 - g) among the nomadic Lapps, the women often assist the men in watching the herds and setting up camps as well as taking care of the household, the cooking and the making of clothes
 - h) among the Lapps the women are equal in status with the men and a woman who marries keeps the title to her own herd and in the past used to retain her own last name

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FOREST OF SCANDANAVIA

17. Given the discussion of the student reports on the daily life of the Lapps, the students will be able to generalize:
- a) the main foods of the Lapps are: reindeer meat, game and fish. Their diet is supplemented by dried reindeer, milk, cheese, birds' eggs, wild berries and flat bread baked without yeast. Coffee is served to adults and children.
 - b) supplies other than foods are secured through the selling of furs, skins, reindeer and handicrafts
 - c) their housing when they are on the move includes tepee-like tents and dwellings made of branches and earth; log cabins make up their settled communities
 - d) the Lapps wear clothing made of skins and wool: the headgear varies from region to region, but the men tend to wear a four-pointed cap called "the hat of the four winds". Lapp men and Lapp women wear coats which resemble blouses, the man's reaching thigh length, the woman's reaching the knee; such coats are usually decorated with bright, colorful designs and worn with a leather belt; the men's trousers look like ski pants; their boots are moccasins or made of furs and are worn in the winter stuffed with straw
18. Given the discussion of the information gathered about the economy of the Lapps, the students will be able to generalize:
- a) the Lapp economy consists primarily of the breeding and herding of reindeer; between 200 and 400 reindeer are required to meet the needs of a small family group and a village may own more than a thousand reindeer
 - b) during the eight or nine months of the winter season the herds are kept in the forests where there is less snow and where lichens are easier to find. In the spring, the herds migrate to other areas such as the pasture lands on the mountain slopes where calving and milking take place
 - c) the reindeer herds of different owners which share pasture lands are carefully marked with ear notches so that they can later be separated out
 - d) reindeer herds share the same pastures as a method of protection against wolves, eagles and other predatory animals which inhabit the region
 - e) Lapps sometimes herd cattle and sheep along with reindeer
 - f) the Lapps trade furs for needed supplies
 - g) along the coasts, Lapps sustain themselves mainly by fishing

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

NORTHERN FOREST OF SCANDANAVIA

19. Given the discussion of the information in student reports on the effects which modern technology have had on the regions inhabited by the Lapps, the students will be able to generalize:
- a) iron and nickel are mined in such regions
 - b) the region is a source of vast hydroelectric power
 - c) other important industries include tourism and the manufacture and sale of handicraft articles
 - d) although nomad, hunters and trappers follow the trails by foot in the summer and use skis, snowshoes and reindeer sleds during the winter, much of Lappland is crossed by railroads and a variety of surface vehicles are in use
 - e) major towns and cities are connected by air during the winter months and during the summer months by coastal ships.
 - f) the intrusion of modern technology into area, such as huge power plants, has caused the Lapps to lose much pasture land
 - g) the reindeer have been forced off their traditional grazing land by the construction of roads and railroads
 - h) although modern technology has brought the Lapps better housing and more efficient transportation, it has also had a serious effect on the traditional life of the Lapps, causing many of the young to leave their nomadic way of life and settle down in urbanized areas

CROSS CULTURAL COMPARISON

20. Given photographs and the materials necessary for making drawings, the students will be able to illustrate their reports with any of the following:
- a) the type of clothing worn by Lapps, Eskimos and Indians
 - b) the type of dwellings which Lapps, Eskimos and Indians inhabit during different seasons
 - c) the variety of uses to which the reindeer is put by Lapps and Eskimos
 - d) how Eskimos, Indians and Lapps get about during summers and winters and what type of transportation connects the towns and cities in the respective regions

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

CROSS CULTURAL COMPARISON

20.
 - e) the different responsibilities of men and women among the Eskimos, Indians and Lapps
 - f) what boys and girls contribute to the welfare of their respective social groups
 - g) the different types of trees found in these regions
 - h) the different types of animals found in these regions
 - i) the uses to which fur bearing animals are put
 - j) the different occupations of coastal Eskimos, inland Eskimos, Indians and coastal and inland Lapps
 - k) the various artifacts and art objects produced by Eskimos, Indians and Lapps
 - l) the products which the Lapps trade with the rest of the world and the products they get in return
21. Given outline maps of the Northern Forest Regions of Canada and Scandanavia, the students, using a color key and appropriate map symbols, will be able:
 - a) to indicate the locations of the various minerals mined in Northern Canada and Scandanavia
 - b) to indicate locations of hydroelectric power plants
 - c) to indicate the major towns and cities in the areas under study
 - d) to indicate the areas where logging is taking place
 - e) to indicate the areas where fur trapping and fur "farming" is taking place
 - f) to trace the routes of minerals, furs, timber from points of origin to points of use
 - g) to trace the types and routes of products entering the regions

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 7.0

Northern Forest Ecology

Grade: Third

CROSS CULTURAL COMPARISON

22. Given the following possible assignments, the students will select and carry out one or more:

- a) imagine himself or herself as a child in a Northern Forest community of their choice and compose a letter to someone in the United States who has never been to such a region; the student will be able to include in the letter a description of the climate and the physical aspects of the area and what is expected of children in the community as well as what he/she expects to become as an adult.
- b) imagine himself or herself as a television newsperson on assignment to make a TV report about life in a Northern Forest community; the student will select one of the Northern Forest areas and be able to express verbally or in writing what he/she would photograph and what information would accompany such a report in order to compare and contrast life in that community with life in the United States.
- c) imagine himself or herself a newspaper reporter assigned to interview an inhabitant of a Northern Forest region in Canada or Scandinavia; the student will be able to prepare in writing a series of questions he/she would like to ask:
 - an Eskimo
 - an Indian
 - a Lapp
- d) imagine himself or herself as an Eskimo or Indian or Lapp; the student will be able to supply the answer to the questions prepared for Objective c.
- e) imagine himself or herself as moving to Northern Forest and asked what he/she would consider essential to take along to the new place of residence, the student will be able to state verbally or in writing what he/she would want to take along.
- f) imagine himself or herself as an importer of goods from foreign regions into Northern Forest regions, and asked to select what goods he/she would think valuable to import from Saudi Arabia, Argentina, Brazil, and the United States, the student will be able to state verbally or in writing what he/she would import from those regions.
- g) select the one Northern Forest region he/she would prefer to inhabit, and express verbally or in writing the reasons for their choice.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 8.0

Ecology of Mountain Regions

Grade: Third

1. Given an opportunity to hear or read a vivid description of the climate and physical aspects of Mountain Regions and given the opportunity to imagine their class as suddenly transported to such an environment, the students will be able to discuss and decide how they would secure the basic necessities of life (food, liquid, clothing and shelter) by adapting to or altering the environment described.
2. Given completion of the objectives for Grade 2 in Unit 4.0 "The Classroom as a Political Organization" and given the completion of objectives for Grade 2 in Unit 5.0 "Community Economics", the students will discuss and decide what division of labor among their group would be most adaptive in a mountain region environment and give a reason for their choice.
3. Given completion of Objective #2, the students will discuss and decide on what form of social organization (nomadic or settled, cooperative or hierarchical) would be most adaptive in their environment and state the reasons for their choice.
4. Given a set of photographs, drawings or pictures from books, magazines or newspapers which include visuals that do and do not relate to mountain regions and the people who inhabit such environments, the students will be able to discriminate between them by selecting those items which relate to mountain regions and the people who dwell there.
5. Given a film and discussion concerning mountain climbing and given a series of pictures of items among which are included essential tools for mountain climbing, and given the assignment to imagine they are going on a mountain climbing trip, the students will be able to select those tools essential for climbing and state the uses to which they are put.
6. Given the opportunity to view a film concerning mountain regions and given a discussion of the film, the students will be able to report that:
 - a) a mountain is defined as a natural elevation rising at least 2,000 feet above the surrounding land with steep slopes and a summit
 - b) mountains are found on all continents
 - c) the major mountain ranges of the Western Hemisphere run north to south from Alaska to the southern tip of South America
 - d) the major mountain ranges of the Eastern Hemisphere run in a west to east belt, going from Spain across Europe to Asia and across Southeast Asia to the Pacific
 - e) the major mountain ranges of Africa run from north to south in the eastern part of the continent

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit: 8.0

Ecology of Mountain Regions

Grade: Third

6.(cont.)

- f) mountains in some parts of the world stand between the sea and the desert
 - g) mountains effect the climate of a region by blocking the passage of moisture laden winds
 - h) windward sides of mountains receive moisture while the leeward sides remain relatively dry
 - i) temperatures in mountain regions vary with altitude and many mountain tops are permanently covered with snow
 - j) hardwood trees grow at the base of the windward side of the mountains and evergreens may grow up to the tree-line
 - k) farm land is limited in steep mountainous areas
 - l) mountain streams are important sources of hydro-electric power
 - m) some mountains contain important minerals
 - n) some mountains attract tourism
7. Given an opportunity to view a world map with the major mountain regions labelled, and given a blank outline of the world, the students will be able to use a color key to indicate the major mountain regions of the world such as:
- a) the Swiss Alps
 - b) the American Rockies
 - c) the Andes of South America
8. Given a list of words, phrases and terms relevant to the topic of mountain regions and the people who inhabit them, and given dictionaries and encyclopedias, each student will be able to search out and write one of the definitions of the words, terms and phrases, and if possible find a picture to illustrate the term when reporting the definition to the rest of the class, thereby cooperatively creating a "dictionary" for their class.

SWISS ALPS

9. Given the opportunity to view a film on the Swiss Alps as well as a discussion on the region and its inhabitants and given resources such as books, encyclopedias, magazines and newspaper accounts, the students will divide into resarch groups and carry out specific assignments concerning the region, gathering and organizing information in the form of written reports on such topics as:

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

SWISS ALPS

9. cont. a) The Environmental Setting

- the type of climate found in the Swiss Alps
- the type of vegetation and animal life found there
- the natural resources of the region

b) The History of the People

c) The Daily Life of a Family in the Alps

d) Economic Life

- the raw materials or manufactured products which the rest of world and especially the United States, imports from the Swiss Alps
- the products which the United States exports to the region
- why the region is so attractive to tourists
- why Swiss banks are so popular

e) Social Structure

- form of government

10. Given the opportunity to gather and organize the information necessary for the research reports, the students will be able to select various aspects for illustration through the use of drawings, graphs, charts, outline maps and pictures clipped from magazines, and include such illustrations in their oral group reports to the rest of the class.

11. Given the opportunity to share the information gathered on the Swiss Alps, the students will be able to generalize that:

The People

- a) most of the population is concentrated in the cities of the Mittelland Plateau, on the lower slopes and in the valleys
- b) most of the population divides into three major groups with strong cultural ties to France, Italy and Germany
- c) there is no official Swiss language; the principal languages spoken in Switzerland are German, French and Italian and most Swiss people are bilingual or trilingual

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

SWISS ALPS

11. d) William Tell is a national hero and "Heidi" is considered the country's best known children's story

Daily Life

Students will be able to compare daily life in the countryside with daily life in the cities:

- a) in the countryside, women and girls take care of the household, sew and embroider clothes, cook and perform farm chores
- b) in the countryside, men and boys herd animals, raise crops, and engage in various arts and crafts
- c) in the cities men and women work at many skilled jobs and professions, such as:
 - the manufacture of watches, clocks, precision tools, custommade machinery, optical goods, textiles, lace, embroidery, electric generators and chemical products
- d) in the countryside, herding is widely practiced and the Swiss breed special breeds of cows and mountain goats
- e) in the countryside dairying is a major activity; the principal products are cheese, milk, chocolate and various forms of processed milk from cows and goats.
- f) principal foods are milk and dairy products (cheese), meat and vegetables.
- g) fruits and other food products have to be imported
- h) winter homes (in the valleys) are made of wood and stone and many have steep roofs to shed the snow.
- i) summer homes (called chalets) are made of wood and have thatched roofs which are covered with heavy stones for wind protection
- j) the clothing of the Swiss today is similar to that worn by Americans and traditional costumes are reserved for festivals

Economic Life

- a) most of the goods produced in Switzerland are for the European market
- b) the country must import a variety of raw materials

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

SWISS ALPS

11. c) other important industries are tourism, education, health care and banking
- d) the mountains present many difficulties to economic growth and development
- e) the cities are becoming overcrowded because of lack of room to expand

Government

- a) the Swiss form of government is known as a Federal Republic made up of 22 states called cantons and is considered a democracy

THE ANDES

12. Given the opportunity to view a film or film strips on the Andes and/or given resources such as encyclopedias, books and photographs on the people of the Andes, the students will divide into teams or small groups and select specific topics to write a report, such as:

the Environmental Setting
the History of the People
the Daily Life of a Family in the Andes
Economics of the Andes
Social Structure
Beliefs and Values
Art and Music

13. Given the opportunity to share the information about the Andes, the students will be able to generalize that:

Environment

- a) the Andes is a long mountain chain on the Western Coast of South America running from north to south
- b) the Andes is the longest mountain chain in the world and some of the mountains are more than four miles high
- c) the Altiplano is a high, level area in the middle of the Andes, so named by Spanish explorers four hundred years ago
- d) Lake Titicaca on the Altiplano was named by the Incas who were there before the Spaniards arrived

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

THE ANDES

13. The Daily Life of the People

- a) most of the people living on the Altiplano are Indians who belong to the Aymara tribe
- b) the Aymara Indians used to live by hunting the wild animals of the region but now support themselves by farming and herding
- c) the homes of the Aymara are small and rectangular in shape, many made of stone, others, called adobe, are made of a mixture of mud and straw with thatched roofs made from reeds that are called totara
- d) most of the homes do not have windows and are heated by small stoves made of stone or adobe
- e) the homes are furnished with wooden beds, tables and chairs and lack electricity
- f) the Llama is the most important animal in the region; looks something like a camel but is smaller and has no hump; has strong legs and is useful for carrying heavy loads but is not large enough to carry adults.
- g) the Aymara obtain much of their food and clothing from the Llama, using its milk and meat for food and its shaggy hair for weaving clothes and blankets and its leather hide for shoes and clothing
- h) the Llama has a similar temper to the camel and can be mean and stubborn and if a load is too heavy, the Llama will just lie down and refuse to move until the load is lightened
- i) the Altiplano is very cold and windy and clothing must be warm
- j) the men wear woolen jackets and pants and knitted caps and sweaters and colorful ponchos, a blanket with a hole in the center for the head to fit through
- k) the women have very colorful colorful clothing, full skirts and blouses and high crowned hats and woolen shawls
- l) the most important product of the region is the potato, but wheat, barley and beans are also grown along with a cereal called Quinoa and a sweet potato like root called Oca
- m) the Aymara who live high in the mountains do not grow crops but raise Llamas and other animals

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

THE ANDES

13. n) the Indians of the Andes were the first to plant the white potato. There were no potatoes in Europe until the Spanish explorers brought some back with them
- o) the girls learn to tend herds and to do housework before they are five years old while boys of the same age take care of pigs and other animals; when children are seven years of age they help in planting and harvesting crops
- p) most Indian children do not go past the sixth grade and many don't go beyond the third
- q) the children learn how to read, write and speak Spanish in the village schools
- r) modern technology is slowly changing the lives of the Aymara Indians
- s) in many places steel plows are replacing wooden ones and many Indians have bought bicycles and some have purchased transistor radios
14. Given the completion of the student reports on the Swiss Alps and the Altiplano of the Andes, students will select one of the following exercises of the imagination based on what they have learned from the shared reports:
- a) given the opportunity to imagine themselves going to either the Swiss Alps or the Altiplano of the Andes on a visit, the students will be able to write out a list of items they consider essential for a stay in the region of their choice
- b) given the completion of objective "a" and given the assignment to write a letter home giving the highlights of such a "visit" the students will be able to select those features of the region and its inhabitants of greatest interest to those back home
- c) given the completion of objective "b", and given material for making drawings, the students will be able to select and illustrate the highlights of their trip
- d) given the assignment to imagine that they were born into a family in either the Andes or the Swiss Alps and they have just returned from an extended visit to the United States, the students will be able to report on the highlights of such a trip which would be of greatest interest to "those back home"

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 8.0

Ecology of Mountain Regions

Grade: Third

14. (cont.)

- e) given the completion of objective d, and being asked to imagine that they have returned with a set of gifts from the United States, the students will be able to state what gifts they selected for their family and friends and give the reasons for their choices, either verbally or in writing
- f) given the opportunity to imagine themselves as leaders in either the Andes or the Swiss Alps, and given the assignment to draw up a plan on how to improve the conditions of their people, the students will be able to discuss and suggest what things they would change and how, and what they would retain and the reasons for their decisions.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 9.0

Cross Cultural Comparison

Grade: Third

1. Given the completion of the objectives concerning Deserts, Tropical Rain Forests, Grasslands, Northern Forest regions and Mountain Regions, and given a set of visuals representative of the regions studied, the students will be able to identify which visuals represent which regions and state the reasons why.
2. Given a mural outline map of the world, the students, using a color key, will cooperatively be able to indicate where the major deserts, tropical rain forests, grasslands, northern forests and mountain regions are located.
3. Given the assignment to pick the one region of those studied where he/she would most prefer to live, the students will be able to state their choice and give the reason for region selected.
4. Given the completion of the same objectives as presented in Objective 1 the students will be able to compare and contrast the climate and physical aspects of such regions and compare and contrast the life-styles of their inhabitants either verbally or in writing.
5. Given the assignment to select which inhabitants of which region have shown the greatest ingenuity in adapting themselves to their environment, two or more teams of students will be able to state their choice and give the reason for such a choice in a debate.
6. Given the assignment to select the one animal which they consider of greatest use to the various regions studied, the students will be able to name that animal and state the uses to which it is put.
7. Given a set of pictures of domesticated animals found in the regions which have been studied, the students will be able to link such animals to the regions in which they are found and state the varied uses to which they are put.
8. Given the assignment to supply each region with the one commodity or natural resource which it lacks and which each region would find useful for its development, the students will be able to state the resources or commodities they would supply to which regions and give the reasons why.
9. Given the assignment to select the most important natural resource or manufactured commodity from each of the regions studied, the students will be able to report verbally or in writing what such resources or manufactured goods are and state the use to which they are put in the region where they are found or made, and in the region where they are imported.
10. Given the choice of living in either an urban industrialized area or an agricultural area in any of the regions studied, students will select one of the alternatives in one of the regions and give reasons for their choice.

CROSS CULTURAL SOCIAL STUDIES OBJECTIVES

Unit 10.0

U.S. History and Culture

Grade: Third

Given the completion of the Grade 2 Core Curriculum Objectives in Unit 7.0 "The Child in the Context of State and Nation" and Unit 11.0, "U.S. History and Culture", students will be able to do the following:

1. Given the imaginary situation of going to another planet which has a range of environments similar to the earth's, each of the students will choose:

- a) the kind of environment in which they would like to live
- b) the people with whom they would like to go
- c) aspects of American culture they would want to take with them to another planet:
 - 1. the material things they would want to take along
 - 2. the kinds of foods they would grow and raise in order to make their favorite foods
 - 3. the kinds of clothing they would make
 - 4. the kind of division of labor they would prefer
 - 5. the kinds of social organization:
 - families
 - groups
 - the form of government
 - the laws: human rights and responsibilities
 - 6. the size of the community they would prefer
 - 7. the kinds of schools they would establish
 - 8. the types of transportation
 - 9. the kinds of communication
 - 10. the kinds of music and dances and art
 - 11. the games they would take along
 - 12. the books they would take along
 - 13. any other aspects of culture that they would want to take

2. Given the above objective, students will do "detective" research to identify the cultures from which the food or material object or kind of transportation, etc. originated and will share their findings with the rest of the class.

SKILLS IN THE HISTORY AND SOCIAL SCIENCES PROGRAM

*	Grade at which skill is introduced.
-----	Grade at which skill is developed systematically.
- - - - -	Grade at which skill is maintained, reenforced, and extended.

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9
SPECIFIC MAP AND GLOBE SKILLS (TYPE)		*--Recognizing various kinds of maps and globes-----									
		*--Orienting One's Direction-----									
		*--Learning to Make Map Plans-----									
		*--Devising Symbols for Maps and Globes-----									
		*--Learning Names of Cardinal Directions-----									
		*--Becoming Familiar with Map Symbols-----									
		*--Interpreting Map Symbols-----									
		*--Interpreting Maps-----									
		*--Interpreting Product Maps-----									
		*--Locating Places on Maps and Globes-----									
		*--Tracing Routes-----									
		*--Interpreting Topographic Features-----									
		*--Interpreting Scale of Miles-----									
		*--Interpreting Weather Maps-----									
		*--Using Parallels and Meridians-----									
TIME AND SPATIAL RELATION- SHIP SKILLS		*--Interpreting Road Maps - Town - State-----									
		*--Interpreting Outer Space Maps-----									
		*--Converting Degree of Latitude into Miles-----									
		*--Converting Degree of Longitude into Time-----									
		*--Reading Polar Projection Maps-----									
		*--Relating Dates and Locations to Personal Experiences-----									
		*--Making Use of Calendar-----									
		*--Developing Critical Thinking About Events and Dates-----									
		*--Developing and Using Vocabulary of Time Expressions-----									
		*--Placing Related Events in Chronological Order-----									
		*--Developing Numerical Chronology-----									
		*--Recognizing Geographic Facts-----									
		*--Classifying Similar Geographic Facts-----									
		*--Making Associations of Similar Geographic Facts-----									
		*--Establishing a Geographic Region-----									

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9
SKILLS IN LOCATING AND GATHERING INFORMA- TION (APX)	*---Recognizing Appropriate Pictures-----										
	*---Locating Appropriate Pictures-----										
	*---Telling Main Ideas-----										
	*---Asking Questions-----										
	*---Selecting Facts and Ideas-----										
	*---Using Newspapers and Current Magazines-----										
	*---Recording Main Ideas-----										
	*---Locating Books Related to Subject-----										
	*---Interviewing-----										
	*---Locating Magazines and Periodicals-----										
	*---Using Title Page-----										
	*---Using Table of Contents-----										
	*---Making Inventories-----										
	*---Developing a Questionnaire-----										
	*---Making Outlines-----										
	*---Using Key Words-----										
	*---Using a Dictionary-----										
	*---Using an Index-----										
	*---Using a Glossary-----										
	*---Using Encyclopedias-----										
	*---Using an Appendix-----										
	*---Using a Preface-----										
	*---Using an Introduction-----										
	*---Using Picture and Clipping Files-----										
	*---Using Topical Listings-----										
	*---Using an Atlas and a World Almanac-----										
	*---Using a Card Catalog-----										
	*---Taking Notes-----										
	*---Using Footnotes-----										
	*---Using Cross References-----										
	*---Using Reader's Guide-----										
SKILLS IN PROBLEM SOLVING AND CRITICAL THINKING (1) Ana- lyzing and evalua- ting informa- tion	*---Listening Intently-----										
	*---Identifying Difficulties and Problems-----										
	*---Interpreting Titles-----										
	*---Re-reading for Clarification-----										
	*---Checking With Other Sources-----										
	*---Differentiating Fact from Opinion-----										
	*---Determining How to Arrange and Organize Data-----										
	*---Interpreting Pictures, Graphs, Tables-----										
	*---Identifying Sources-----										
	*---Identifying Emotional Words-----										
	*---Pointing Out False Ideas-----										
	*---Evaluating Speaker's Qualifications-----										
	*---Detecting Evidence of Propaganda-----										

	Praks.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9
(B) Organizing Ideas			*---Recounting Experiences---								
				*---Placing Ideas in Order---							
				*---Following Directions---							
				*---Separating Relevant From Unrelated Ideas---							
				*---Keeping to the Point---							
				*---Selecting Appropriate Titles---							
				*---Listing---							
				*---Using Technical Terms---							
					*---Describing Important People and Events---						
					*---Using Outlines---						
					*---Grouping Related Ideas---						
						*---Distinguishing Main Points---					
						*---Placing Events in Sequence---					
						*---Defining and Introducing a Topic---					
						*---Using Topic Sentences---					
						*---Checking Meaning of Vocabulary---					
						*---Presenting Conflicting Views and Statements---					
						*---Skimming and Summarizing Materials---					
							*---Making Bibliographies---				
								*---Making Footnotes---			
				*---Seeing Rights as a Majority Rule Principle---							
					*---Seeing Cause and Effect Relationships---						
				*---Comparing Problems With Previous Experiences---							
				*---Recognizing What Inferences May Be Made---							
						*---Suggesting Solutions---					
							*---Discovering Compromise That Enables Progress Without Destroying Basic Rights and Institutions---				
(C) Reaching a constructive compromise											
(AX)											
SKILLS IN INTERPERSONAL RELATIONS AND GROUP PARTICIPATION											
				*---Engaging in Fair Play---							
				*---Taking Turns---							
				*---Following Rules and Laws---							
				*---Listening to Reason---							
				*---Withholding Judgment Until Facts Are Known---							
				*---Observing Actions of Others---							
				*---Developing Courteous Behavior---							
				*---Learning How to Disagree---							
				*---Giving and Accepting Constructive Criticism---							
				*---Finding Ways to Include Newcomers---							
				*---Introducing People---							
				*---Inviting People---							
				*---Planning and Contributing Ideas---							
				*---Dividing Responsibilities---							

BILINGUAL EDUCATION APPLIED RESEARCH UNIT

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REACTION FORM

BILINGUAL CROSS CULTURAL
SOCIAL STUDIES OBJECTIVES

CORE CURRICULUM GRADE 3

Name _____

Grade you teach _____

School _____

District/City _____

Please circle your responses and give examples when possible

For my students, the objectives were:

1. RELEVANT

DID NOT MEET THEIR NEEDS

Comments: (please explain or suggest how they could be more relevant)

2. CLEARLY STATED

SOME OBJECTIVES UNCLEAR (Specify)

3. ADEQUATE INFORMATION

INSUFFICIENT INFORMATION (Specify)

4. APPROPRIATE DIFFICULTY LEVEL

TOO DIFFICULT (Specify)

TOO EASY

5. SEQUENTIALLY DEVELOPED

NOT SEQUENTIALLY DEVELOPED

6. USEFUL SUGGESTED ACTIVITIES

SUGGESTED ACTIVITIES NOT USEFUL (specify)

FURTHER COMMENTS: Please use back of page to comment fully

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